

# The Living Church

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VOL. LXXIV

MILWAUKEE, WISCONSIN, NOVEMBER 28, 1925

No. 4

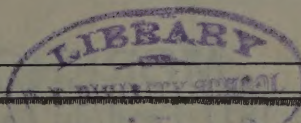
## THE SIX MISSIONARY BISHOPS-ELECT

BIOGRAPHICAL SKETCHES AND PORTRAITS

## THE FAILURE OF MARRIAGE LEGISLATION

BY THE REV. WALKER GWYNNE, D.D.

## THE MARION CRANDELL MEMORIAL





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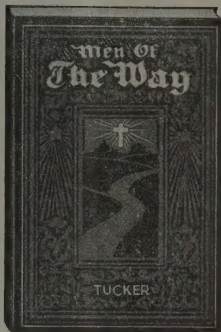


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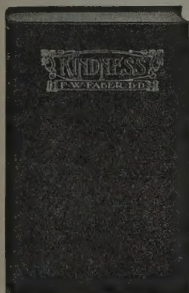
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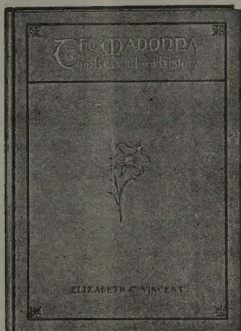
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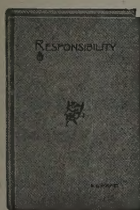


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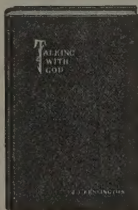
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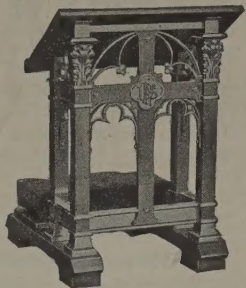
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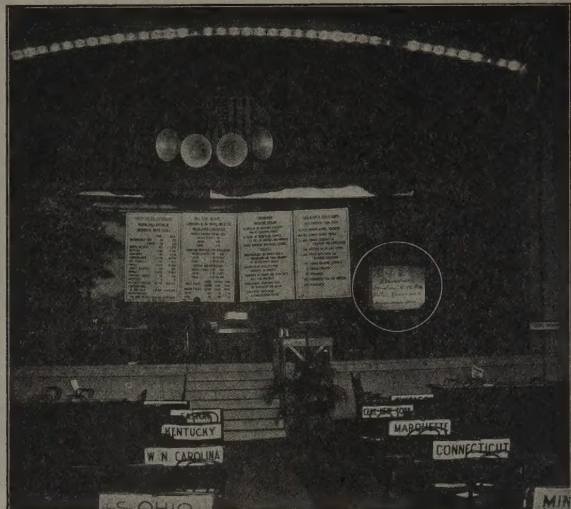
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Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

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IT ALL DEPENDS on the spirit in which each one begins the year of work. You may reason in woeful terms of excuses and say, "Well, I have done my share, and I shall rest this year," and the pity of it is that some will really make themselves believe it. Just as if any of us have done our share. Who said it was "your share?" Why just you said it. It is a good thing to stop and ask, "Would God say I had done my share?" Here is another person who, says, "I shall do just as I did last year," and really start out to do it on that basis. But, my friend, is that the limit of your power? And are you sure that such a mark will satisfy your soul? There is yet another person who has been thinking and says, "I shall do more this year, and what I do will count for more." And he or she proceeds to put this into action—and it shows in so many wonderful ways, the peace and quietness of your own heart, your usefulness at home; you bring a new spirit with you to whatever work you do in the parish; and the worship in the Church becomes a thing you would not miss, and the whole of life begins to have a new meaning. Which will you be?"—Rev. H. K. Bartow.



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MILWAUKEE, WISCONSIN, NOVEMBER 28, 1925

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## EDITORIALS & COMMENTS

OF the many reports of Church work made at New Orleans, that of the American Church Institute for Negroes outshone all others in its story of rapid development. It was not a story of hothouse growth, however, but rather of solid, healthy progress; and this fact gives great promise for the future. The two schools, with 600 students, with which the Institute began in 1906, are now ten schools, with 3,673 regular students, and 3,595 summer students. The maintenance budget of \$100,000 is now \$546,000. The property values, including endowments, of \$600,000 in 1910 are now \$2,500,000.

Church Work  
for Negroes

Even more significant as a proof of solid growth, not only in bulk but in usefulness, is the fact that whereas during the first ten years of the Institute the support of the schools came almost exclusively from the North, the last ten years have witnessed such an increase in local appreciation of the work, that the South, including the students themselves, is now contributing about half of the total annual cost of maintenance. Additional proof lies in the recognition of the work of the Institute by the General Education Board and by the Phelps Stokes, Jeanes, and Slater Funds. This recognition has taken the form of substantial financial assistance.

The affairs of the Institute have been in the hands of an able Board of Trustees, but these men would be the very first to point out that the amazing success of the Institute has been due, under God, to the devoted zeal and business ability of the director, the Rev. Dr. Robert W. Patton; the same Dr. Patton whose praise is in all the Churches as the founder and promoter of the Nation-wide Campaign. It is not often that there can be credited to one man two outstanding achievements of such magnitude.

We are sure that the Church will be very ready to turn a sympathetic ear when Dr. Patton tells us that through the Institute the American Church can, if it will, take first place in training an educated Christian leadership for the Negro people of the South; and that with so great an opportunity before us, we dare not be satisfied with the progress made, but must press forward, until we have in at least every southern state an Institute school with complete modern buildings and equipment and ample endowment. Dr. George Foster Peabody's enthusiastic presentation of the subject at one of the joint sessions of General Convention will not soon be forgotten, and his prophecy that the time is not far distant when a really huge sum of money

will be asked for and will be properly expended in this work is a hopeful augury for the future.

The National Council, to which the Institute is auxiliary, has shown its faith in the work by constantly increasing appropriations, growing from \$65,000 in 1920 to \$160,000 for 1926, a more rapid increase than is found in any other item of the national Budget. Its belief in the greatness of the opportunity is shown by the fact that the Advance Work section of the Program contains items for Institute schools totalling \$655,000.

Truly this is a going concern, and well worthy of the interest and support of those who feel the pull of a vision of Christian and patriotic service.

A very attractive and illuminating handbook of the work has lately been published by the Institute, bearing the title, *Acknowledgment of an Honest Debt*. We have found its cumulative story of the ten schools of absorbing interest. Nobody can read it and not have his enthusiasm for colored work greatly stimulated.

Perhaps some may care to write to the Institute, at its office in the Missions House, 281 Fourth Avenue, New York City, for a copy.

A SUGGESTION is received to the effect that churches broadcasting any of their services, or others broadcasting material of particular interest to Churchmen, will make the fact known in advance so that those interested may be prepared to listen

On Broadcasting  
the Services

in on it. Our correspondent complains that very interesting Churchly material was repeatedly broadcast from New Orleans during the General Convention, but since nobody knew when to listen for it, nobody heard it except as a matter of chance. And thus a real opportunity to speak nationally to Churchmen was lost.

The suggestion seems to us a useful one, and THE LIVING CHURCH gladly tenders its good offices in conveying this information. Will those who broadcast that which will be of particular interest to Churchmen, whether it be their parish services or otherwise, kindly send the information to this office? It must, of course, be arranged for well in advance; and so that notice may be printed reasonably in advance, it will be necessary for the information to be sent to this office about three weeks in advance of any broadcasting. This information we will very gladly print free of charge in the classified columns, and it will be of particular interest to shut-ins and to those who are deprived of the opportunity of attending Church service, while of interest to a much greater number.



At the same time a word of caution should be added.

Listening in is not equivalent to participation in worship. It must not be made a substitute for Church attendance. To listen to a prayer is not to pray it. To listen to a choir is not to take part in choral worship.

True, the radio service may be made the basis of an act of worship by those who, deprived of an opportunity to attend service physically, make the broadcast service their own individual act of prayer, of praise, and of thanksgiving. Invalids or people too far away to attend church may do this; but it will require a very difficult and continuing act of recollection. Unless physically unable to do so, it must probably demand that one observe the customary postures for service; that he kneel as he prays during the prayers, that he make the music an act of praise on his own behalf, that he preserve such reverent demeanor as he would in church. This can be done, and probably is done at times by invalids, who, unable to assume the posture of prayer, can more readily assume the mental attitude that, for them, takes its place. But that, under ordinary conditions, people seated comfortably in their chairs and listening over the radio to a beautiful service broadcast are engaging in an adequate substitute for the crudest service in the smallest mission church, with prosy preaching and discordant singing, should not, for a moment, be assumed. Indeed, if it should appear that this information was to be so abused as to lead to listening in as a substitute for church going, not only would *THE LIVING CHURCH* cease to give the information, but, we believe, the churches that are rendering a real service to countless numbers of people by broadcasting their services, would deem it necessary to discontinue the practice.

And especially we ask that information be given well in advance for publication as to special addresses or sermons that may be delivered especially for radio audiences, such as will be of particular interest to Churchmen. Perhaps we might add that in order to prevent the misuse of this promised information for advertising or propaganda purposes apart from the Church, it would be well for strangers to this office asking that information be printed to enclose a card of introduction from their rector or from some one whose name will be easily recognized. We should not wish to abuse the confidence of our radio-listening readers by asking them to listen to that which would be contrary to their reasonable expectations.

One wonders whether officials of the National Council could arrange for the newly chosen Presiding Bishop, taking office on New Year's Day, to deliver a message to all of us through the radio on that evening. What an opportunity it would be! What an unparalleled forum would be at his disposal!

**A**TENTION is called to a new feature beginning in this issue.

Under the Kalendar of Coming Events will be printed each week the names of churches that will coöperate during the week named in the "Catholic Congress Cycle of Prayer"; and on another page will be found a brief article explanatory of that cycle.

We should like to make an explanation and to prefer an invitation on our own behalf.

When the Catholic Congress asks for prayer for "the conversion of America to the Catholic Faith," it is not doing something partisan or asking others to coöperate in an act of partisanship. The phrase is intended to mean exactly what its words imply, and nothing more.

The "Catholic Faith" is the faith of the undivided ages of the Church as expressed primarily in the Creeds

and secondarily in the ecumenical councils. That this Faith may be made to prevail throughout our land, that it may gradually be accepted in its fullness by all religious bodies and so bring Christian unity into sight, that unwarranted accretions to that Faith may disappear, that all who accept that Faith will live it in their lives and will earnestly seek to disseminate it through the world in the missions of the Church—all this is meant, *and nothing more*.

Where is the loyal parish of the Church that cannot wholeheartedly participate in that prayer?

We recognize that there are devout and thoughtful Churchmen who view with anxiety some of the current developments in devotions or in ceremonial or in practices of men called Catholic Churchmen. Such anxiety may or may not be warranted, but it does not enter into the question of coöperating in this Cycle of Prayer. Nobody will be asked to pray for anything that is not of the essence of the Catholic Faith, and every coöperating parish will have full opportunity to modify or change anything contained in the official "suggestions" that might inadvertently seem unacceptable to it. Those who are promoting this prayer movement are honestly trying not to do it as partisans; and the way effectually to prevent any sort of partisan connotation is for parishes having little of what is called Catholic ceremonial to take such an active part in the movement as to dissipate any possibility of misunderstanding or partisanship.

The splendid unity of the recent General Convention must not be permitted to disappear. We shall continue to differ among ourselves, loyally and good naturedly, as to many details in the life and practice of the Church, and we do not cease to be "good Churchmen" when we express such differences. But when it comes to prayer for the conversion of America to the Catholic Faith, let us all unite together in a fellowship that will show the world that we mean what we profess, and that we do not confuse the Catholic Faith with details in devotions, ceremonial, or practice.

If, at times, there has been danger that Catholic Churchmanship would degenerate simply into one more partisan movement in the Church, let all loyal Churchmen now take such an active part in this Cycle of Prayer that it cannot even seem to have a partisan end.

**W**E commented last week upon the General Convention reports in one of our contemporaries, wherein party names were repeatedly brought into the narrative, and the whole suggestion was that of a series of party clashes. The view given by our own several correspondents, with no prompting from the editorial office, we observed, was that, in General Convention, we had seen "a fraternal gathering of *Churchmen*, one in purpose as in faith, ready to listen to one another and to work with one another without the slightest drawing of party lines."

It is a pleasure, now, to find in two diocesan papers, neither of which will probably be classified by the correspondent of the *Southern Churchman* as of the "party" represented by *THE LIVING CHURCH*, a like view to our own.

In the *Alabama Churchman*, Bishop McDowell says:

"One said it was worth coming to New Orleans just to discover that our great folks were so human and approachable. It was a most friendly crowd; and while debate waxed warm, courtesy and consideration for the views of others marked all discussions; one went away with the impression that it would have been hard to start a schism. The marked tendency to follow Anglo-Catholic leading did not seem to stir strong hostility among the Evangelicals or the Modernists. If you watched the votes, it was almost impossible to distinguish any party lines:



Bishop Weller got the Bishops to change the 'two only' that safeguards the number of the Sacraments; Father Sill, O.H.C., in the Deputies, demanded that it be restored; and Virginia often followed Fond du Lac."

The *Church Militant* (Massachusetts), says:

"The deputies returned enthusiastic. They were impressed by the bigness of the Episcopal Church. One and all commented upon the excellent spirit which prevailed and the entire absence of partisanship. One veteran of many Conventions reported that never before has he seen party lines so little evident in the voting."

The views expressed in these two journals coincide wholly with our own; and it is depressing indeed to find that we still have among us, if not often in the membership of General Convention, men who not only see the affairs of the Church exclusively through party spectacles of a generation ago, but who obviously suppose that everybody else does as well.

THIS journal is in no sense local to any diocese, state, or section; yet, as being published in Wisconsin, it has been a matter of rather surprised interest to discover from the "Who's Who" of the recent New Haven Catholic Con-

gress that, although that Churchmen gathering did not pretend to be of geographical extent beyond the first three Provinces, eleven of the twenty-four "Who's Whos" (or would the *Literary Digest* sanction "Who's Whoses"?), have had some rather intimate touch with the Church in Wisconsin. Of these—

- three are present bishops in Wisconsin, one of them being a graduate of the State University;
- one was elected to a Wisconsin bishopric and declined;
- two are natives of Wisconsin, one of them having been dean of a Wisconsin Cathedral;
- two are former Wisconsin archdeacons;
- one is a non-resident canon of a Wisconsin Cathedral;
- one a former professor at Nashotah;
- one a graduate of Racine College.

Yet of the eleven, seven are now engaged in distinguished positions in the East and one is a Southern bishop, leaving only the three Wisconsin bishops now resident in Wisconsin or in the Middle West.

So Wisconsin continues to lead in the Catholic movement, as she has done since Nashotah was founded and deKoven spoke to the English-speaking world from Wisconsin; and if missionary work in this prosaic state sometimes seems dull and humdrum and even Main Streetish at times, one may still admonish the faithful priests who see rich vineyards beyond, paraphrasing a once famous ditty:

Stick close to your desks near Wisconsin's see,  
And you may all be leaders in the east countree.

## ANSWERS TO CORRESPONDENTS

F. H. P.—It was commonly reported that at the last Lambeth Conference only four votes were cast against the adoption of the Appeal to All Christian People, but we cannot say who were the four bishops thus voting.

M. W.—The current chronology, *Anno Domini*, goes back only to about the sixth century, when it was no longer possible to ascertain the exact date, or even the exact year, of the birth of Christ. When the calculation was made, it was based on a number of factors that have since required correction; and the reckoning is now believed to date from three, four, or five years later than the actual year of the Nativity. The precise nature of the calculations is too intricate to be stated here.

## ACKNOWLEDGMENTS

NEAR EAST RELIEF

Ruth N. Butler, Worcester, Mass. (for orphans) .....\$ 10.00

## RADIO PARISHES

COMMENTING on the "radio parishes" that are in touch with Washington Cathedral at Evensong Sundays through Station WCAP, Frederic William Wile, a noted Washington newspaper correspondent and himself one of the most popular radio speakers in the city, told the following story to the Men's Club of All Saints' Church, Chevy Chase, Md., a few nights ago:

"A well-known Washington general, driving down a dusty Maryland road a few Sundays ago, was informed by the chauffeur that the gas was getting low. They stopped in front of a wayside garage, tooted the horn in vain for service, and finally both walked into the building.

"Fifteen or twenty men, some in working jumpers, others in Sunday blacks, were standing in a group without conversation and with their hats in their hands. Through the garage echoed a sonorous voice, tender with human sympathy, in prayer. The general was dumbfounded. What could it mean, and who was praying?"

"As he stood there a man stepped up and said in a low voice, 'We cannot serve you now, sir, the Bishop is praying.'

He pointed to the loud speaker on the seat of a rusty old flivver as he spoke. Radio; and here were 'two or three gathered together' in true scriptural fashion to hear the living word of God. Off came the general's hat, followed by that of the chauffeur, and they joined the reverent worshippers in this impromptu radio church."

"After Bishop Freeman pronounced the benediction, the garage owner explained: 'You see, sir, there is no church within ten miles of this place, so the neighborhood men have gotten into the habit of coming in here on Sunday afternoons to hear the Cathedral services. We never permit work while the Cathedral service is on the air.'"

## GENERAL CONVENTION NOTES

THE COMMENT on the late General Convention by *The Churchman* and *Church Messenger of Southern California* is:

"It would be impossible to give an adequate account of the Convention without mentioning first of all its splendid temper. There was a breadth of vision and a fine spirit of fellowship which gave short shift to any suggestion of partisanship. A note of generosity and fair play pervaded all proceedings. Trained observers attributed this to the growing influence of and enthusiasm for the General Church Program rather than to any individual elements."

BISHOP LINES says, in *The Newark Churchman*, in regard to the late General Convention:

"The differences which have existed among us in respect to Churchmanship were not emphasized. The spirit of charity and good will prevailed and men yielded their preferences out of regard to the feelings and opinions of others."

LADY CHANCE has a keen sense of humor. The Southwestern Virginia delegation is surrounded on the Convention floor on two sides by the deputies from Milwaukee and Fond du Lac. We are all getting quite fond of each other and are learning that down beneath the surface of the things that seem to separate us there is a deep and abiding love of the Church that claims us all.

When Rosewell Page, of Ashland, arose to second, in the name of Virginia, the nomination of her son, Ernest M. Stires, for president of the house, a whisper was heard from the midst of the Fond du Lac delegation, "I knew we'd hear about one of Virginia's sons sooner or later."

How could it be otherwise when Virginia has so many sons who are eligible for such honors?—*The Southwestern (Virginia) Churchman*.

IF THORNS AND THISTLES, if tares and poisonous weeds, grow out of life's yesterdays, so do the flowers. The good men do lives after them. The self-effacing love of others, the love of God, the love of duty—these, also, come forth out of the past and bless the world. The apples fell last autumn from trees planted by fingers now in the grave; and men, women, and children eat and are glad.—S. S. J. E. *Evangelist*.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## TOPIC FOR THE WEEK: WHO IS CHRIST?

*November 29: The First Sunday in Advent.*

### THE INEVITABLE QUESTION

READ St. Matthew 21:1-13.

WE may love Christ or hate Him; we may follow or oppose Him, but we cannot be indifferent to Him. He forces Himself upon our attention. We must make a judgment concerning Him. Every earnest man upon whose horizon Jesus has appeared must ask himself the question, "Who is this?" He can only neglect the answer at the cost of something vital to his moral and spiritual life. This demand of Christ upon our judgment is unique; there is no like urgency about any other character in history. It means that Christ stands apart from other men in His claims upon their interest, and that He has established His right to recognition. It is less what Jesus said and did than the Man Himself that compels attention. Even as educated and thoughtful men and women we must reckon with Christ, and come to a decision regarding Him. The time has gone by when we can express indifference to Him. To do so is to voice our insensibility to One who is identified with the world's noblest living, and who is inseparable from its highest thinking.

*November 30*

### THE ANSWER OF PROPHECY

READ Isaiah 9:1-7.

OLD TESTAMENT prophecy was the expression of the hope and the spiritual longing of a great people. It was, moreover, a statement of a great faith, in that it embodied the conviction that man's hopes would be abundantly realized, and that his dreaming would not prove vain. The highest answer that prophecy gave to hope was that God would enter into closer relationship with man through the person of His own representative, the Messiah. The Church has seen that answer fulfilled in Jesus Christ. It may be, and it undoubtedly is true, that the application of individual prophecies to Christ is in many cases unreal and forced, but it is true that Christ is a remarkable fulfillment of prophecy generally. Jesus has answered the needs and hopes, the aspirations and desires of a people whose need of certainty and comfort are still our own.

*December 1*

### THE ANSWER OF THE BAPTIST

READ St. Luke 3:15-19.

JOHN effected a movement of moral and spiritual reform in the First Century Palestine to which, it is possible, that Gospel records do a little less than justice. He exercised an influence to which extra-Biblical writers bear testimony. He was the commanding religious figure of the time. He might have associated that movement more closely with himself, and identified it with his own name. This he refused to do, for he sought to transfer the benefit of all which he had accomplished to another. He obliterated himself in favor of Jesus. "One mightier than I cometh." That act of unusual self-renunciation was a testimony to Jesus on the part of a man of extraordinary spiritual genius. The sincerity of John's witness to Jesus, and the measure of his appreciation of Jesus is nobly expressed in the words, "He must increase, I must decrease." John's answer to the question, "Who is this?" was the relinquishment of all that men, and great men especially, hold dear: fame, influence, and visible success. It is a convincing answer.

*December 2*

### THE ANSWER OF CHRIST

READ St. John 5:19-27.

BEAR in mind that Jesus was sane enough to incline millions of men for twenty centuries to accept His intellectual leadership, humble enough to be the wonder of all

spiritually-minded and simple men, and righteous to the extent that good men have agreed that He is unapproachable in character, and then look at what Jesus says about Himself. He says things which, but for His sanity, His humility, and goodness, we should judge to be the fruits of a diseased mind. Our Lord's great self-emphasis does not depend upon a few proof texts. He who, in the Gospel according to St. John, claims to be the Son of God, one with the Father in a sense in which no other is, who, even in the earliest and simplest Gospel of St. Mark, offers forgiveness of sins, and assumes the right of final judgment of men, acts and speaks throughout His career with the authority of Divinity. The New Testament witness is uniform. We have no record of a Jesus who did not claim what the Church affirms of Him, that He is Man and God.

*December 3*

### THE ANSWER OF A HEATHEN CONTEMPORARY

READ St. John 18:28-40.

WE may possibly make too much of Pilate's words, "I find no fault in Him." They may mean no more than his conviction that Jesus was guiltless, before the Roman bar, of the crimes charged against Him. Yet it is evident that Jesus impressed Pilate. Trained to judge men, the Roman governor saw in Jesus something out of the ordinary. He had the respect which even hard and unprincipled men feel for sheer goodness. One is struck in the Gospels with the uniformity of the testimony of unprejudiced men. "Never man spake like this man." That is true today. The character of Christ wins assent "Morally," said a reverent Jew recently, "Jesus is my Lord." He is but one of many outside of the Church and the Church's faith who are replying to the question, "Who is this?" that Jesus is the Master of moral conduct, the supreme example of human character.

*December 4*

### THE ANSWER OF COMPANIONS

READ Acts 10:34-43.

WHAT struck Jesus' companions was His positive goodness. He impressed them with the sense of His moral activity. He acted and spoke "with power." Where others moralized, He touched the lives of men beneficently. "He went about doing good." Our friends know us best. They see our strength, and also our weakness. We reveal to them our inconsistencies. Jesus left a single thought in His friends' minds: He drove goodness back to the secret intentions and impulses of the heart; He made it one with self-forgetful, self-sacrificing love, and then He lived this goodness in countless acts of mercies, tendernesses, kindnesses. There was no gulf between His theory and His practice.

*December 5*

### THE ANSWER OF EXPERIENCE

READ 2 St. Timothy 1:7-14.

THE Christian, like the mystic, answers that he cannot wholly tell others what Christ has been to him. Christ has become part of an experience which is peculiar to himself. Some of that experience is never communicable; it is too intimate and personal. But one thing he can say: Christ is real, and He is immediately felt as a personal, sustaining presence. That is St. Paul's answer. "I know whom I have believed." To reply adequately to the question, "Who is this?" we should have to examine all the experience of all the men and women who have known Christ, and to see how, for one, He has been the escape from sin, the consolation in sorrow, the refuge from despair, and, for another, the inspiration to service, or the challenge to action, and, for all, the path to peace and the way to God. Christ is the sum of all that He has done, and that He has been, for the countless thousands who have believed in Him.



# TRAVEL PICTURES—SERIES VII.

By Presbyterian Ignotus

CERTAIN things have been said so often in so many ways, by so many voices, that it takes courage of a rather high order to venture on a well-worn theme. And yet, if the theme be really high, one can never wear it out by repetition. To speak of love, whether of virtue, of country, of wisdom, or of persons, does not become trite, however so many generations have taken its formulas on their lips. And the sublime affirmations of the *Credo* grow more precious each time one utters them. It is only when dealing with trivial things that one has cause to be apologetic for saying nothing new. So I am emboldened to make a beginning, though ten thousand writers have gone before. I am going to tell of Switzerland.

FOR A HUNDRED and fifty years at least travellers have grown enthusiastic over the Swiss mountains. Before then, though the mountains were as glorious as now, few eyes saw anything of glory. They were "borrid heights," "grim and dreadful crags," and the like; and how to get through them or over them in the briefest time with the least trouble was the main concern of travellers. Strange that such dull unresponsiveness could have been! But now, the civilized world flocks to Switzerland to gaze, if not to climb. (I have just seen a young Chinese and his wife enthusiastic in their appreciation.) And I do not wonder. There is an altogether unique combination of scenery, history, modernity, and accessibility; and though some preposterous idiot wrote once, in the *Bulletin* of the University Travel Bureau, that "Switzerland is the paradise of the vulgar tourist," I am quite ready to run the risk of being so classified. There are higher mountains in Tibet, or in Alaska; our own Rockies are vaster in extent; but nowhere can one pass so readily into regions of enchantment, travel so easily, be so comfortably housed while seeing so much. This "nation of hotel-keepers" has known how to set engineers of all sorts to work for our convenience; mountain railways, funiculars, electric plants, bridled mountain torrents, a score of things have been extended over all the region, without marring in any way its essential beauty. When I think of the taverns which shelter travellers in the Andes, or the costly luxury of the great palaces which are found at rare intervals in the Canadian Rockies, and then contrast them with the multitude of cleanly, comfortable inns, adapted to every taste and every pocketbook, I am filled with satisfaction—and envy. Why can't we have good second-class hotels in America.

I LEFT PARIS gladly, came through Troyes, Chaumont (memorable name to all of the A. E. F.), Belfort, and the Jura, feeling an exhilaration with every mile of advance, slept at Berne, swept on into the heart of the Oberland the next morning along the Thunersee, under Niesen's vast pyramid, through Interlaken, and left the railway at Lauterbrunnen, where the Trümmelbach dashed itself into a million flashing fragments down its tremendous precipice. There a funicular carried me up, up, up the almost vertical green wall till we came to a sort of bench, along which ran a little electric railway, at the end of which was our destination. Mürren it is, as some of you have guessed. More than a mile up in air, it lies at the foot of green alps where the cattle pasture. Forests are on every side, but the tiny village, with its cluster of modest hotels, sets itself steadily to regard the matchless prospect spread out before it. I have been at Wengernalp and Scheidegg. I know the panorama at Grindelwald. And yet I say that the point of points from which to see the Jungfrau range is here at Mürren. And the best part of it is the reposefulness. You are not egged on to rash excursions by bad examples; there are no motor-cars whirling through the village, sowing the seeds of unrest; the little tram stops just outside. You can stroll, if you like, along the one or two streets, watching Sefeli weave lace, or Hans

carve ivory, or making friends with tiny Ida von Allmen, and the other village children. But, if you choose, you can sit serenely placid on the terrace of your hotel, looking out where Mönch, Eiger, and the Maiden over whom they watch eternally, lift their snow-crowned heads towards heaven.

I WRITE from my own little private balcony, on the face of the Hotel Jungfrau Victoria. (A charming little place it is, with no pretence of being a "palace"; and thirteen francs a day pays for *pension*.) Directly opposite is a vast gray rock, perpendicular on one side, and nearly so on the others, with patches of thin grass relieving the stony surface. If you have a good glass, you can see the chamois sporting there, for it is a game-sanctuary, where no hunter penetrates. Back of that, towering white and austere, into the thin pale blue, stand the snow-capped summits of the Jungfrau and her companion peaks. I haven't to look for the best standpoint; here it is. All day I watch the shifting lights and shadows; and in these wonderful nights of full moon, with the crystal-clear air, it is even more incredibly beautiful.

THERE ARE WALKS and climbs about for every taste. One can labor upward, through the forests, to Winterthal or Winteregg, high alps where the cattle are pastured, the herdsmen living in simple chalets built in those remote places; or, if he wishes, he can descend the break-neck path that leads far down to Gimmelwald, a primitive village hardly worth the journey. Meadows abound, studded with a carpet of autumn crocuses, faintly purple as if blushing to find themselves arrayed in royal color. Everywhere the melodious clangor of bells is heard from the cattle and the goats as they feed. And the good peasants, moving to and fro on their affairs, salute the wayfarer with a cheery *Grüsse* or, better yet, *Grüss Gott*. The tiny shops are filled with industry; the houses glow with window-baskets of flowers. From the school, twice a day, streams out a jolly company of little folk, all of whom know how to say "good-bye" in English, even though they have learned no other English phrases. One takes tea at a little open-air restaurant, surrounded by a babel of languages, with English the prevailing tongue since Sir Henry Lunn made the *Palace Hotel des Alpes* a *rendezvous*. Not many Americans are here now, though I saw a Phi Beta Kappa key the other day. I am the only one at the Hotel Jungfrau, where are English of various types, a young German opera-singer and her manager, a Frenchman with his mother, various undistinguished Swiss seeing their own country, and a few "assorted samples." After dinner, we assemble, by common consent, in two adjoining rooms, where English and German are spoken, respectively; and the conversation becomes general, in the delightful fashion of a cosmopolitan company. There is nothing to take us outdoors, since the greatest spectacle may be enjoyed from our own balconies.

CLIMBING a green mountain-side the other day, I sat down to rest a few minutes, and was presently joined by a family whom I was, at the moment, unable to place. Mother and father were tall and fair, with complexions tanned to a rich golden brown, and the two children were adorably blonde. I puzzled a little, trying to identify their country, when the father spoke to me in French—some trivial courtesy such as suited a chance encounter. Before long I had learned that they were Alsatians from Strasbourg, and that the father was Professor of Law in the University there. He was a man of rich and varied culture, well-informed on many subjects and ready to give and take in conversational barter. I questioned him as to the present state of Alsace, and he answered to this effect:

Alsace rejoices to be reunited to France; she is altogether content to bid adieu forever to Kaiserism, the *Reich*, and all



German affiliations. He had been born in Alsace in 1870, and had been professor under the German regime. He was not unmindful of certain material advantages which German administration brought, but always he had yearned for freedom from Prussian domination. Now they had that, and were happy. Minor matters, to be sure, required adjustment; there must be a certain autonomy in local affairs, such as the hard, legalistic minds of some French statesmen were slow to recognize. "The Republic, one and indivisible"; excellent, but not vitiated by the acknowledgment of special privileges called forth by special conditions. He was a Protestant, himself, but he saw good reason why the law separating Church and State should not be made to apply to a district which was in alien hands when it was enacted. Logic may be carried too far. Certain things transcend logic. But for all that, Alsace, consciously one with France in the greater things, is supremely happy, and is prepared to leave all lesser problems to the adjudication of time.

WHILE I WAS listening to this authoritative exposition of Alsatian conditions, little Yolande, aged five, was perched on my knee, exploring my pockets and cultivating my friendship in a score of winning ways. Among all the foreign children I have known and loved, this is the first Alsacienne; and I rejoice to have found so winsome a small person to be representative of her country in my "collection." Fair, rosy, vivacious, responsive, and interested, Yolande is altogether dear; and when I publish some more pictures of youngsters abroad, I hope to add hers to the number.

THERE WAS a charming young couple from England at the Hotel Jungfrau (the husband a Cambridge man) who were distinguished above English people in general by a really intelligent interest in American ideals and ways. I don't mean that they listened civilly while I let the eagle scream; far from that! On the contrary, they began the most searching enquiries, and, when I answered briefly, they pursued their enquiries, till I found myself amused at giving a lecture every evening. The wife, appreciating my refusal to accept the gloomy squalor of Main Street and Spoon River as adequately representing social conditions among us, asked for a list of American fiction fairly portraying life; and, in the endeavor to give what she wanted, I was more and more impressed with the infinite variety of what we call "American Society." Books reflecting the life of the colonies must be of almost as many groups as the "old thirteen," since each of those had its own peculiarities. The Revolutionary period had its own characteristics, and every generation since expressed itself differently according to its locale. To take Howells' pictures of Boston in the seventies as representing "American life" then would be absurd, though they do picture certain phases of Boston life almost photographically. It was a real task to pick out fifty titles which should even begin to mirror the immense diversity, from *The Grandissimes* to *The Chippendales*, from *Marse Chan* to *The Covered Wagon*. But I hope it was accomplished satisfactorily, since it was a pleasure to respond to such a desire.

TRAGEDY comes even to the stilly silence of these mountain heights. The other day, attempting to ascend one of the summits, a party from here found three German alpinists who had missed their way three days before, and had been overcome by the cold. Two bodies lay alongside each other, the third was at some distance; all were frozen stiff. *Requiescant*. Every morning, through the telescope, we can see three or four parties, minutely small at ten or twelve miles, roped together and creeping along the snowy summits. All have vanished long before noon, since the snow becomes too soft under the midday sun, and the danger of avalanches is much increased. E. F. Benson has a gruesome tale of the horror that haunts those almost inaccessible heights—the race of beings, human in shape, but in nothing else; and I have heard the same thing told seriously by travellers in the Himalayas. Myself, I prefer to scale the Jungfrau by proxy, emulating Mark Twain; and the fearsome roar of an avalanche, heard across the gorge, lends a peculiar charm to my comfortable seat in the garden, where I survey those perils.

IT IS A COMFORT to find old friends from one's own country amid a multitude of foreigners. An altogether delightful family of my acquaintance helped me at the dinner table the other

evening, a university professor, his two wonderful children, and their aunt, radiant with the very spirit of America. I love these lands over-seas and there is a peculiar exotic charm about customs and ways unfamiliar. Nay, one may frankly admit that, in a few things, certain Europeans have a superiority over us. But when one comes to consider human life at its widest, he must be obtuse not to recognize that in America we have the fullest, freest, happiest existence in the world, and that we respond adequately, having nothing to fear from comparison with other less-favored lands. Hilaire Belloc's *The Contrast* makes that plan from the English standpoint. Of course, one meets travelling Americans who make one blush for his country. But they are few in comparison with the great number. I find myself more and more star-spangled with every journey to Europe, rejoicing to be over here for my holidays, but still more rejoicing to be going home.

## THE CHINA LIBRARY ASSOCIATION

MISS MARY E. WOOD, founder and patron saint of Boone Library, Wuchang, China, has been deeply interested, as many will remember, in having some of the returned Boxer Indemnity Fund used for the development of public libraries in China. On her visit to this country in the spring of 1923 she spent a long and arduous time in Washington, interviewing seventy senators and more than 400 representatives, to interest them in the passage of the bill for the return of the Fund.

The bill was passed. The next step was the formation of a board of Chinese and Americans in China to consider how the money shall be spent. They are prepared to consider the opinion of experts, and as an expert in the library field Dr. A. E. Bostwick has been spending some time in China as an official representative of the American Library Association. While he was in Peking in June, 1925, the Chinese Library Association was formed, an event of sufficient importance for an account of it to occupy a column in the *North China Star*.

In spite of China's present fluctuations, an enduring existence is hoped for the Library Association as it has not been rushed into hastily but is the result of some ten years of study and planning on the part of Chinese library leaders, who are few in that country but constantly increasing in numbers. Most of those who serve important Chinese libraries and other institutions are graduates of Miss Wood's Boone University Library School, several of them having taken further training in the Library Schools in New York and Albany.

It is a fact that the very idea of the public library as we know it, with its immeasurable potentialities for good, has come to China quite directly from the little mission library started twenty years ago in what was then Boone School. From that library, created and maintained by Church friends and the Church Periodical Club, have come the first public reading rooms, with over 90,000 readers in a recent year, in the vicinity of Wuchang, alone; the first traveling libraries, the first farmers' clubs; the first library training school, whose graduates are distinguishing themselves in important positions; and now the vision, at least, of public libraries is slowly coming into view.

Of the outside work of Boone Library Chinese clergy have repeatedly said to Miss Wood, "You don't know how greatly evangelism is aided by the library work."

## A CONSOLATION

Dear Lord, I cannot always see Thy face  
Before I lift my soul to Thee in prayer.

How can I, being blind, discern the grace,

The tender love and pity shining there?

But I can catch dim visions of Thy form

Moving among us, like our mother's oft,  
At night, pausing to see that we were warm,

Tucking the blankets in, dropping a soft  
Warm kiss upon our foreheads as she left,

Leaving us neither lonely nor bereft,

But comforted because she had been there,

And dimly conscious of her good-night prayer.

'Tis thus I see thee, Lord, when my poor blind

Infirmities have made Thee hard to find.

A. M. H. BURROWS.



# Marion Crandell Memorial

ARMISTICE DAY at Davenport, Iowa, was signaled by the unveiling of a memorial tablet bearing the following inscription:

MARION CRANDELL  
First American Woman  
Killed in World War  
While in Active Service  
At St. Menchould, France  
March 27, 1918.

The tablet is of iron and bears a gold star on a field of blue. This is edged with red on a ground of white. The memorial stands seven feet high and the inscription already printed appears on a bronze plaque at the base of the memorial.

This memorial is a marker placed at the Iowa end of the Government bridge in a little triangular park and is the first of a series of memorials to be erected in honor of the war heroes who gave their lives in the service of their country from Scott county.

Marion Crandell has a very special relationship to the Church. She had been made an Associate of the Sisterhood of St. Mary shortly before leaving for France. She was one of the faculty of Saint Katharine's School, Davenport, until, early in January, 1918, she left for France in the service of the Y. M. C. A., and her place was held open for her until she might return at the close of the war. On March 27th following, she was killed during a German bombardment of St. Menchould. The Church, the school, the sisterhood, and her state and nation, therefore, share the honor and the tragedy of having given the first American woman to be killed while in active service during the war.

Miss Crandell was killed by a shell, which burst in her room where she was at work. She was struck on the arm and on the head, was taken immediately to the ambulance, and died without recovering consciousness. She was accorded a military funeral and was the first woman to be buried in a vast military cemetery, in which the bodies of six thousand soldiers who had died for France, their native country, reposed.

Miss Crandell's war service was the direct result of her religion. She was greatly impressed by a retreat given in the chapel of Saint Katharine's School during the Lent of 1917. She had come then to realize, she said, as she never had realized before, the Presence of Christ in the Blessed Sacrament, and after that, was nearly always present at the daily Eucharist in the chapel. It was at the close of the retreat that she said: "I must give myself in some special way to Him as a thanksgiving for this retreat." When the call for service overseas seemed to come to her, she said: "I never would have gone if it were not for the chapel and what it means to me." She was made an Associate of the Sisterhood of St. Mary just before her last communion in the chapel before leaving for France.

At the Armistice Day function in Davenport the students of Saint Katharine's School, with their teachers, were present in a body. Col. D. M. King, commandant of the Rock Island Arsenal, unveiled the memorial and made a brief address. The Bishop of Iowa, Dr. T. N. Morrison, was the principal speaker.

"This marker which we bless today," he said, "will tell the story to our children's children, of Marion Crandell, whom the war found doing her duty as a teacher in St. Katharine's School. Modest, devout, doing her work in a quiet, effective way, she endeared herself to those who knew her and worked

with her, but no one dreamed of that which flamed in her heart, but which, when the call came to give self, service, and perhaps her life, for her country and the cause of world brotherhood, and universal lasting peace, evidenced itself in an immediate willing offering of herself for any service, at any port, to serve, and if it came to that, to die, and it was to death; for to Marion Crandell belongs this glory. Marion Crandell was the first American woman to offer the great sacrifice of life in the great war."

## CHRIST'S RELATION TO THE CHURCH

A PHRASE USED by Saint Paul in the twenty-ninth verse of the eighth chapter of his letter to the Romans, in which he says, "that He might be the first born of a great brotherhood," contains a vivid statement of Christ's relation to the Church. The purpose of the coming of the Firstborn into the midst of human life was the creation of a brotherhood. Our Lord tarried here and still walks among us, not alone to be the Master, but also to show us that we are of the same spiritual blood ties with Him in the whole family of heaven and earth.

The life and work of the strong Son of God are only on the way to fulfillment after they pass beyond the bounds of His own existence and live with the same intensity of sociality in others. The Church, which the apostle of our race has called the Body of Christ, is above all else a company of brothers who are recognized both by the Father and by men because they bear an unmistakable resemblance to the Christ. He is the Head of the Church because He is the firstborn of the family, but we follow His leadership gladly in all that the Father's children are bidden to do because He works with us in redeeming comradeship and not apart from us in cold, superior isolation.

Whenever our Lord Jesus is severed from the fellowship of His Life and His Hope in the hearts of His brethren, He becomes merely a historical personage endowed with qualities which compel admiration but which also tend to separate Him immeasurably from the fears, the sorrows, the strivings, the joys and the accomplishments of human kind.

However the Lord and Leader in, with, and before His Church, continually showing His own likeness in newborn hearts, ever leading new brothers into its circle by adoption, going on before it to disclose new fields of conquest and new visions of oneness, is not a legend of the past or a God-likeness that is the despair of men but indeed a fulfillment of His own words, "One is your Master, even Christ; and all ye are brethren." This lifts the Church out of the hardness of organization and makes it primarily a spiritual organism. The Divine Coöperation gives life-meaning to its necessary structure.

Will the sundered portions of the Church ever be reunited? Will it ever be able to drive out social ills and bring to men the fullness of their heritage in this good earth? Will it ever be the vanquisher of the animal in man? Will it ever be contemporaneous with all nations and all kindreds of people and will it ever be able to speak in the accents of the ultimate sanctions of democracy? We turn to these words of certainly a secondborn of many brethren, the Apostle, little in stature, but great in a changed heart, and we find there the Church's key to union, love, universality, triumph over sin and death and mightiness which is born of the spirit of the Son to whom and in whom His Father and our Father desires that we be conformed and glorified.—*The Very Rev. Edmund Randolph Laine, Jr.*

OH, THE freedom with which the gates of the divine forgiveness are thrown open! The Bible trembles, and burns and overruns with offers!—*Phillips Brooks.*



MARION CRANDELL



## THE CATHOLIC CONGRESS CYCLE OF PRAYER

THE organization Committee of the New Haven Catholic Congress is now engaged in arranging the Cycle of Prayer which will begin on the First Sunday in Advent and continue through the Church year. The officers of the Congress are anxious to have it understood that the Congress movement is a permanently organized institution, and it purposes to keep certain spiritual activities alive continuously, the aim of them all being the conversion of America to the Catholic Faith. It will function under the auspices of the Central Conference of Associated Catholic Priests. This organization is made up of representatives from various organized groups of priests in different parts of the country. At present, the Conference represents the Clerical Union in several cities, the Priest's Fellowship, the Confraternity of the Blessed Sacrament, the Society of St. John the Evangelist, the Order of the Holy Cross, and certain other organizations of like character. It is planned for all organized groups of clergy in the Church to be represented, and to have their part in the work of the Conference.

The Cycle of Prayer is planned on a simple system. It is desired to secure immediately the names of all parishes and religious houses which wish to have a part in this year of intensive prayer and supplication. These will be divided into fifty-two groups, each group taking one week in the year as a week of prayer. In this way, the whole year will be covered easily, and there will be no day when groups of people in various parts of the country will not be engaged in prayer for the conversion of America to the Catholic religion, and to a deeper consecration in love and service to our Lord.

A folder containing suggestions for intercession has been prepared, and may be had without cost by applying to The Cycle of Prayer, Holy Cross, West Park, N. Y. The general arrangement of the exercises of the weeks will, however, in the main, be left to the judgment of the parish priest. It is hoped that in every instance there may be in the parish a daily Eucharist during the week, and that at some convenient hour the people may be gathered for a brief service of intercession for the Church in our land, that there may be, on the part of all, a clearer realization of her Catholic heritage.

In certain of the larger parishes it should not be difficult to organize at least one day of the week as a time of perpetual intercession in church, the people taking periods of a half-hour, more or less, and keeping up the work of prayer from the hour of the early Eucharist until a service at night.

Clergy who are willing to take part in this campaign of prayer are asked to send their names without delay to Father Hughson, at West Park, N. Y. It is necessary to make up the schedules for the successive weeks some months ahead.

THE LIVING CHURCH will publish every week in its Calendar of Coming Events, the list of the parishes which will at that time be carrying on the Cycle. Persons living in parishes which are not able to take formal part in the Cycle may join in the work, and have the literature sent them if they will apply for it.

## THE GENERAL CONVENTION AND RURAL WORK

THE New Orleans Convention marked the real beginning of the interest of the Church as a whole in Rural Work. In two previous Conventions certain individuals had expressed the faith that is in them by introducing resolutions relative to this matter. Such a resolution from the Portland Convention directed the attention of the National Council to Rural Work, and resulted in the creation of the Division of Rural Work. The faith of persons throughout the Church who have long prayed and hoped that the Church might come to a fuller recognition of her responsibility for this great missionary work has been justified.

The mass meeting on Rural Work brought together by far the largest number of Church people that have ever assembled to consider the work of the country church. They heard how the future of America lies in the rural districts, how rural life must depend upon religion, and how inadequate was the present ministry of all the Churches to the American country people. A great missionary responsibility, not for the sake of America

alone, but more for the salvation of the millions in rural America, was laid before the Church. To such a challenge the Church can give but one answer.

Then there was the Archdeacons' meeting. Under the guidance of Archdeacon Foreman, of Central New York, they were led to realize what an important part the rural archdeacon has to play in making our Church operative in the rural sections. The importance of special training was emphasized, and the rural archdeacons present expressed their intention of taking advantage of the National Conference of Rural Workers held each summer in conjunction with the Summer School of the University of Wisconsin, in order to secure special training and to be able to counsel together further on their common task.

But something more definite than the mass meeting and the Archdeacons' meeting was accomplished. There was a gathering of a certain number of bishops, deputies, and others who are especially interested in Rural Work to consider what the Convention might do to help the work. After a full discussion certain resolutions were formulated and introduced into the two Houses by Archdeacon Foreman and Bishop Green. These resolutions, which passed both Houses, emphasized the necessity for the spread of the Church in the rural sections; the value of promoting the prestige of the rural missionaries' task and of increasing their salaries; the great good that is to be derived from the national, regional, and diocesan rural schools and conferences; and the wisdom of putting courses on rural work in the seminaries. The creation of commissions to study rural conditions, especially as they affect our Church, was recommended to the Provinces, and in each House a standing committee on Rural Work was established. To these committees will be referred in the future all matters relating to the rural missionary work, and the personnel of these committees guarantees that rural work will have active sponsors in future General Conventions. In the House of Bishops the committee consists of the Rt. Rev. William M. Green, D.D., the Rt. Rev. George W. Davenport, D.D., and the Rt. Rev. Herman Page, D.D.; in the House of Deputies, the Ven. H. W. Foreman, of Central New York, the Ven. E. T. Helfenstein, D.D., of Maryland; the Ven. J. G. Black, of Oregon, Mr. Robert Beverly, of Virginia, Mr. J. Wilson Bayard, of Pennsylvania, and Mr. John R. Sprague, of New Hampshire.

After all, it is only by leadership, training, and work that any diocese can hope to produce rural workers and promote and dignify their task. With the emphasis of the General Convention on the importance of this work, with its approval on the methods being used to accomplish the task, it is hoped that diocesan leaders and individual workers will feel a new interest and hope for this work, and give a new consecration of themselves towards its fulfillment.

## THE FORT YUKON MISSION

MICHAEL H. MASON, F.R.G.S., F.G.S., F.Z.S., in his book, *The Arctic Forests*, recently published by Hodder and Stoughton, London, says on page 62:

"The most beneficial establishment in the country [the Arctic of the Mackenzie and Yukon rivers] is the American Mission at Fort Yukon. It was founded many years ago by Archdeacon Macdonald and carried on for the last twenty years up till 1920 by Archdeacon Hudson Stuck, whose friendship I was privileged to enjoy during the last months before his untimely death from bronchial-pneumonia. Since that time it has been carried on by Dr. Grafton Burke resident for fourteen years, and his wife. They have a small hospital up there, and have probably saved more lives than they can count, including my own.

"Their door is always open, and they have a cheery welcome for any stranger, be he 'bish' or ex-convict. Their house is always full of about a dozen Indian children who have either lost their parents or are being kept to attend the little Indian school while their fathers are out on their hunting grounds. Mrs. Burke does all the cooking for them, caring also for their clothing and religious training. I would add, the Doctor told me once: 'When Mrs. Burke and I had been married three months, we had fourteen children.'

"If the Doctor and his wife were to leave Fort Yukon, a light would go out of the place which would never be replaced. The Indians in the village would all go to pieces, the mortality would increase 100 per cent, and the white people would lose two very good friends."

"If ever two people gave up their lives to ministering to the needs of others, it is Dr. and Mrs. Burke."



# The Failure of Marriage Legislation

By the Rev. Walker Gwynne, D.D.

General Secretary, Sanctity of Marriage Association

THE evidently impatient reception given by a majority of the House of Deputies to the respectful petition of the Sanctity of Marriage Association, in regard to the remarriage of divorced persons, caused great surprise and a sense of shame to many earnest Christian people. The petition was mailed in sealed envelopes, early in September, to every deputy, clerical and lay, and alternate. But it would seem as if a great many were of the mind of one who wrote, "If I have leisure time I may read the same, but I will not be influenced in any way."

It is true that the day, a Saturday near the end of the session, was probably very hot, and the members were tired, but this can scarcely excuse the haste and the utterly irrelevant treatment which the petition received. For the question was far from being a complex one, or a matter of "inexpediency," to use the hackneyed phrase of the committee on canons. It dealt with the most momentous social problem in America today, of which the core is a fundamental question of Christian doctrine, and not a mere matter of discipline.

The one clear issue presented was this: "What did Jesus Christ, our Eternal Judge, teach?" Or, which is practically the same thing: "What did three evangelists and St. Paul, and the whole Church of the first three centuries, affirm and practise as what He taught?"

So far as one can learn from the brief news reports, the objections made to restoring the canon of 1868 to accord with the law of marriage which this American Church, in common with the whole Western Church, had received by inheritance through 1800 years, wholly evaded or ignored this issue. On the contrary, it would seem as if the "Seven Reasons" of the petition had not been read or considered at all. The arguments seem to have been those of the street and the club, the "liberal" magazine and the sentimental novel, of which the one basis was "hard cases" for the innocent few, as against the well-being and the very existence of society and the nation. For, as has been well said, "The sentimentalist is kind only to be cruel, and unwittingly promotes the results which he most deprecates."

Instead of sober appeals to Christ's teaching, the objectors had much to say about "changing social conditions and overcrowding"; prophecies of dire results for "morality and religion" (!) in the "punishment of the innocent"; and "There is no use legislating for people who do not care a snap"; a principle which, to the delight of the underworld, would require the abandonment of all the Commandments. But the Seventh, or any other, can't be dismissed with a gesture or a phrase, no matter how plausible or clever: "The Ten Commandments will not budge." "Heaven and earth may pass away," Christ says, but His words (and these very Commandments are His) "will not pass away."

The one clear issue then is this: Did the "Great Modernist," as He has been called, who is the same "today, and forever" as He was "yesterday" in Palestine, ever allow any exception to the Seventh Commandment, or any other of the Ten? Though His mercy even to penitent adulterers and adulteresses is infinite, His words as given by St. Matthew in the Sermon on the Mount, and again at the close of His ministry (chapter 19), equally with those given by St. Mark and St. Luke, condemn remarriage of innocent and guilty alike. "Putting away" He allows, but in the same breath He declares remarriage to be "adultery."

Moreover, as might be expected, the sad experience of all nations corroborates this judgment of the greatest of all pragmatists and modernists. For, of all the 52 causes allowed by our 48 legislatures for divorce and remarriage, the easiest for obtaining that desired end is this particular so-called "exception," adultery. For one solitary act, or even only circumstantial evidence pointing to it, is sufficient for the purpose.

Cruelty, danger to life, confirmed drunkenness, desertion, are often more difficult to prove, while collusion in adultery is easy. Moreover, these may be, and often are, greater sources of pain and suffering than infidelity. But if adultery is lawful cause, then logically and experimentally our 48 legislatures are fully justified in adding many other causes to this one.

It may be pleaded that adultery differs from all other causes in possessing some magical power of dissolving the marriage bond *ipso facto*. But where, it must be asked, is there any shadow of authority in Scripture for this assumption? Here again is the core of the whole matter. Once this theory is admitted, the great fabric of the law of purity, of the family, and of the nation, crashes to the ground.

Now that the pressure of the General Convention is past, is it too much to ask the editors of our Church papers, whose pages are so freely opened to much less important questions, to give room to the consideration of this disease that is striking at the very foundation of our national life?

Need is also shown in the petition, in a contrary direction, for a remedy for the gross injustice of the present canon in denying remarriage to persons who went through a form of marriage which was void from the beginning because of bigamy, fraud, force, preuptial insanity, etc. Yet in many states the only form of relief from this fictitious bond is a decree of divorce, instead of a judicial decree of nullity, that is, a declaration that no bond ever existed. But under our canon as it stands, such a decree of "divorce" prohibits our clergy to solemnize the marriage. Here is *real* "punishment of the innocent!"

It is some small satisfaction to know that the amendment of section IV, as suggested by the Association, was adopted in substance by the House of Bishops. It may have been also by the House of Deputies. It is to be regretted that the resolutions proposed by Bishop Guerry in view of the present distress were not adopted. Their moral effect might have been very considerable.

Both Houses, however, appointed a joint commission, to consist of three bishops, three priests, and three layman, to consider the whole question, and report at Washington in 1928. Meanwhile it is to be hoped that, in view of what the Bishops, in their admirably clear and cogent Pastoral Letter, describe as "the appalling and still increasing growth among us of divorce," both bishops and other clergy will use all their influence to discourage such questionable unions as are unhappily at present permitted by our canon.

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## PRAYER

BY THOMAS DEKKER

PRAYER IS the language in which we talk to God: for when we read the Book God speaketh to us, but when we pray we speak to Him: it is therefore a dialogue between Him and us. It is that ladder which Jacob saw ascending up into the clouds, for by the steps of it do we climb up to heaven. Prayer is the key that opens all the gates of heaven. It is the compass by which we sail thither. It is the badge by which a Christian is known that he serveth God. It is our best friend that speaketh to Him on our behalf. It is the eloquence that only overcometh Him. It is the music that only charms His anger to sleep. It is our peacemaker in the wars between God and us. It is the sword of defence in the combat between us and the devil. It is the ship in which, if our soul sails not, we perish. It is the anchor at which we lie safe in the storms of death. It is the balm that cureth the wounds of poverty, of oppression, of imprisonment, of banishment, of despair, of cares, of sorrows, and of all calamities that, like diseases, hang upon our life. Such is prayer; such armor must we put on if we mean to win Heaven.



## CHINESE GENERAL OPENS A THEOLOGICAL SCHOOL

CHINA continues to be the perplexity of Western Christendom. General Feng Yu-hsiang, whose militant Christianity in the midst of warfare has been a matter of much comment, has just opened up a theological school for training in connection with his army. The following is a translation of a recent proclamation in his name:

### "THE THEOLOGICAL SCHOOL OF THE CHRISTIAN UNION OF THE NORTHWESTERN ARMY

"TO ALL CHRISTIAN PASTORS: The world's salvation depends on uprightness of heart; this comes only through the preaching of Christ; this in turn demands a supply of preachers. This Army, having regard to these facts, is opening the *Hung Tao* (Vast Truth) School, to prepare men as preachers. We hope that you will recommend to us men anxious to preach and agreeable to the requirements of our school. The school will be conducted on frugal principles. Candidates must be ready to endure hardness and have a solid determination to preach the Gospel. Otherwise they need not apply.

"August 18, 1925.

"FENG-YU-HSIANG.

### "Regulations of the School

"1. Purpose: To establish an indigenous Church in China; to put into practice Christian sacrifice; to inculcate the earnest and frugal principles of our Ancients; to nourish character; and to further the Gospel in the Northwestern Army.

"2. Curriculum: The Bible, Theology, Church History, Homiletics, the Chinese Classics, the philosophy of *Lau-ts* and *Muh-ts*, Chinese History, History of Chinese Ethics, English, Psychology, General Military Knowledge, Nursing, a selected handicraft, Chinese Boxing.

"3. Fees: Food, lodging, and uniforms will be supplied by the school. Food and clothing, however, will be very simple and discipline strict, as befits men training for religious work in the army.

"4. Length of course: Half a year will be given to a preparatory course and half a year to the regular course. Those completing these will receive a diploma.

"5. Requirements for admission: (1) Candidates for the school must be baptized and acquainted with the elements of the Bible. (2) Their character must be guaranteed by one pastor and one layman. (3) They must be Middle School graduates. (4) Of good health. (5) Over nineteen years of age. (6) Able to bear hardship. The lack of any of these will disqualify.

"6. Graduates will be appointed immediately as army preachers on salary. Men who make a good record for two years will be appointed assistant pastors, and after two years more, full pastors.

"7. The school will open at Kalgan, November 1, 1925."

General Feng, writes a careful observer of affairs in China, is a sort of Chinese Cromwell. His document is well worthy of study. It represents the ideas and ideals of many Chinese Christians in every part of the country and in every denomination.

Chinese wish to have their own Church, under their sole control. They care little about valid orders or Catholic polity. Among our own Churchmen this attitude is reinforced by the powerful influence which Protestantism exerts constantly and unconsciously. Personal relationships rather than adherence to system move the Chinese.

In all parts of the country, the Chinese Students' Union continues to oppose Christian schools, threatening the persons and families of the students who attend them and establishing rival institutions alongside of them. From Peking Bishop Norris writes that the girls' schools have not been interfered with, but that when his boys' school opened, the gate was picketed for three days and violent attacks on the school were posted on its front wall. Subsequently these unwelcome attentions flagged and students were admitted, about half as many as last term. In Foochow, Trinity College has been subject to severe persecution. Recently several graduates of Trinity College boarded a ship for Shanghai to enter St. John's University. A band of students belonging to the Union came aboard, beat up one of them severely, and forced the rest to sign a pledge not to go to St. John's. The young man beaten was the son of Archdeacon Ding.

In general the situation seems to be improving, but it will doubtless be some time before things return to normal.

WE ARE BEGINNING to cease to talk about foreign missions, and to realize there is but one mission, as there is one world, and one God and Father of us all; one Church and one great adventure here at home and overseas. There is nothing foreign about God and nothing foreign about His Church.—*The Bishop of Winchester.*

## THE DAYS OF WORK AT FORT YUKON

AT THIS TIME when the Hudson Stuck Hospital at Fort Yukon, Alaska, is in the minds of so many people because of its emergency work in the flu epidemic, it may be of interest to read a brief sketch of its "normal" work, which is not lacking in excitement. Dr. Burke writes of it in the parish paper of the Church of the Holy Spirit, Boston:

"It is difficult to give briefly a word that can portray the enthusiasm with which this many-sided work seems to go forward year after year. I just wish that all could see it.

"The hospital, modern in its equipment, with water, sewerage, electric light plant, X-ray, and laboratory, is a log structure, nearly 200 feet long, with 30 beds, and has a staff of seven. It is situated on the north bank of the Yukon at its most northern bend, and the town enjoys the distinction of being the 'gateway into the Arctic wilderness.' Into this immense territory, to the Arctic coast and to the Mackenzie River in northwest Canada, and up the Yukon 900 miles, and down the river the same distance, the Church extends its arms of mercy.

"Our patients come to us by steamboat, launch, canoe, and dog team; and are prospectors, trappers, miners, of nearly every nationality in the world; and Indians and Eskimo, and their children, for the treatment of frost bite requiring often amputation; glandular conditions demanding surgical intervention; and pneumonia, pleurisy, empyema; gun shot wounds, axe wounds, and dog bites. Wives of the Federal officers and missionaries come for confinement.

"A United States mail carrier, a naturalized Pole, who, for twenty-five years has been mushing behind mail teams, got into overflow water in 60 degree below zero weather, on the route between Dawson and Circle, and he and his dogs nearly froze to death. A search party found him in a cabin where he had been alone four days with his feet frozen. Six weeks later he got to us accompanied by four dog teams.

"Last night Emma Linklater, a lovely child of sixteen, arrived behind dogs from a point north of here 300 miles, with pneumonia.

"Not long ago a girl of four years made this same trip of six days in a canoe, in a horrible condition from dog bites. Her face was torn open wide through her mouth up to her ear, which was barely attached, and on her scalp as well as down the back were numerous gaping wounds. Under an anesthetic the repair was made, and the child returned home in three months.

"The public health clinic every afternoon savours much of city life, only it is funny to look along the clinic bench at the fur parkas and fur boots. The report sent the Bishop on the last mail shows nearly 3,000 cases in this clinic for the year. The Child Welfare class at which all weights are recorded and instructions given on hygiene and sanitation, numbers sixty and meets every Saturday."

## CHRISTIAN NURTURE

THE MOST significant and hopeful change in the life of the Church during the last ten or fifteen years is the quiet revolution that has taken place in our conception of the educational function of the Church.

Long before the appearance of Horace Bushnell's epoch-making book, *Christian Nurture*, in 1847, we were as a Church committed (by our system of sponsors in baptism) to the theory of Christian Nurture. In the last decade we have begun to take our educational task seriously.

We have begun to set the child in our midst.

We have begun to realize that Christian Nurture is a great deal more than the imparting of information, important as that is.

We have begun to recognize that Christian Nurture is essentially a process.

It is the process of producing the Christ life in the child through his participation in the experiences and activities of the organized corporate life of the Church.

It involves training in Church loyalty, public and private worship, and Christian service.

It appeals to the head and the heart and the hand.

For this task the Episcopal Church has an altogether unique equipment.

Its Christian Year (centering in the historic life of Christ), the richness and variety of its worship, its sacramental life, the appointments and symbolism of its church buildings, and the world-wide extent of its ministrations to "all sorts and conditions of men" are all of priceless educational value. They are our birthright as members of the historic Church of the English-speaking world.

It is inconceivable that any intelligent and instructed Church people should willingly deprive their children of the spiritual riches of this heritage.—*St. Paul's Messenger.*

HOW INDESTRUCTIBLY the good grows, and propagates itself, even among the weedy entanglements of evil.—*Carlyle.*



# The Six Missionary Bishops-Elect \*

THE Rev. FRANK WHITTINGTON CREIGHTON, rector of St. Ann's Church, Brooklyn, is the Bishop-elect of Mexico. The Rev. Mr. Creighton was born in Frankfort, Philadelphia, Pa., December 3, 1879, the son of Thomas and Elizabeth Whittington Creighton. His education was obtained in Philadelphia.

Previous to taking orders the Rev. Mr. Creighton was for several years in business in Philadelphia, and also, for many years, a chorister, and at one time choir master, of St. Mark's Church, Frankford. In 1906 he began to take a more definite interest in the ministry of the Church, as, in that year, he became a lay-reader in St. Bartholomew's Church, Wissinoming, Philadelphia, in which capacity he ministered until 1913, when he went to the Church of the Redeemer, Andalusia, Pa., where he developed the largest and most outstanding rural social service work in eastern Pennsylvania. He was made deacon in 1914 and priest in 1915 by Bishop Rhinelander, the Philadelphia Divinity School conferring the degree of Bachelor of Sacred Theology on him that same year.

In 1916 he went to St. Andrew's Parish, Albany, N. Y., where he remained seven years, during which time he became an examining chaplain, the secretary of the Standing Committee, and the secretary and field representative of the social service commission of the Diocese. He was also a member of the Social Service Commission of the Second Province, a chaplain of the University of the State of New York, and the organizer of the Church students in the Canterbury Club, a unit of the National Students' Council.

In 1923 he accepted a call to St. Ann's Church, Brooklyn, and, during his residence in the Diocese of Long Island, has been a member of the Diocesan Committee, and a deputy to the General Convention. He is also the Manager of the Church Charity Foundation of the Diocese, a member of the executive committee of the Brooklyn Federation of Churches, and a clerical vice-president of the Seamen's Church Institute.

The Missionary District of Mexico has been vacant since the resignation of Bishop Aves three years ago.

The Rev. WILLIAM MATTHEWS MERRICK THOMAS, headmaster of Southern Cross School, Porto Alegre, Brazil, at the request of Bishop Kinsolving, was elected Suffragan Bishop of Southern Brazil. The Rev. Mr. Thomas has been the head of the Church's only institution of higher learning in Brazil, except the Divinity School, since 1912.

The Rev. Mr. Thomas was born in Mattapany, Md., May 3, 1878, the son of George and Ellen Beall Thomas. He was graduated from the University of Virginia in 1901, and from the Virginia Theological Seminary in 1904. The Seminary conferred the degree of Bachelor of Divinity on him in 1911. He was ordained to the diaconate in 1904 by Bishop Randolph, and went immediately to Brazil, where he was ordained priest in 1905 by Bishop Kinsolving.

From 1904 to 1910 the Rev. Mr. Thomas was a professor in the Theological School in Rio Grande do Sul, after which, from 1916 to 1922, he was rector of the Church of Our Saviour, Rio Grande do Sul. In 1922 he went to the Southern Cross School. He represented the District in the General Convention of 1910 and of 1922, and is, at present, an examining chaplain.

The Rev. WALTER MITCHELL, D.D., executive secretary of the Diocese of New Jersey, and Bishop-elect of Arizona, is well known, in the South especially, for his interest in education. Born in Hartsville, Mo., September 13, 1876, he received his education in the Missouri School of Mines, in Washington University, the General Theological Seminary, and the University of the South, the latter awarding him the degree of Doctor of Divinity in 1914.

Dr. Mitchell was ordained deacon in 1902 and priest in 1903 by Bishop Tuttle. His first charge was St. Jude's Church, Monroe City, Mo. He was, for a year, acting chaplain and

assistant headmaster of the Sewanee Grammar School, Sewanee, Tenn., leaving to go to San Juan, Porto Rico, as rector of the Church of St. John the Baptist in 1904. Returning in 1906 he was for a year director of Fairmount School, Fairmount, Tenn., and, in 1908 became rector of the Porter Military Academy, Charleston, S. C. In 1924 he accepted the position of executive secretary of the Diocese of Missouri.

Dr. Mitchell has accepted service on a number of boards and commissions, Diocesan, Provincial, and National, in the Church, most of which have indicated his interest in religious education. His brother, the Rev. R. Bland Mitchell, is executive secretary of the Field Department of the National Council.

The Rt. Rev. Dr. Atwood, who had been Bishop of Arizona since 1911, tendered his resignation to the General Convention that elected Dr. Mitchell. Bishop Atwood remains in Phoenix as canon of Trinity Pro-Cathedral. Dr. Mitchell has accepted his election to the episcopate.

The Rev. SHIRLEY HALL NICHOLS, who is missionary in charge of Aomori, Hirosaki and Odate, in the District of Tohoku, Japan, was elected to be Bishop of Kyoto, in succession to the Rt. Rev. H. St. George Tucker, D.D., who resigned two years ago.

The Rev. Mr. Nichols was born in Brooklyn, N. Y., September 26, 1884. He is a graduate of Harvard University and of the General Theological Seminary. He was ordained to the diaconate in 1911 by Bishop Lines, and to the priesthood in 1912 by Bishop McKim. In 1914 he was appointed to his present work where he has made a brilliant success. He is also a member of the Council of Advice of the District.

The Rev. Mr. Nichols will be consecrated in Holy Trinity Church, Kyoto, Japan, the largest church in the new Diocese, on April 13, 1926. Bishops of the American, the English, and the Japanese Churches will take part.

The Rev. ROBERT ERSKINE CAMPBELL, who was elected Bishop of Liberia to succeed Dr. Overs, whose resignation had just been accepted by the General Convention, was born in Orange County, New York, in 1884. His father was, at that time, a Presbyterian minister although he later came into the Church and received holy orders from Bishop Huntington of Central New York.

Father Campbell was graduated from Columbia University, New York City in 1906, and from the General Theological Seminary in 1909. During his seminary days he became interested in the mountain work of East Tennessee, spending his summer vacations in that field. After he had been ordained deacon in the Cathedral of St. John the Divine, New York, by Bishop Greer in June 1909, he went South to St. Andrew's School, near Sewanee. In December of that same year Bishop Gailor advanced him to the priesthood.

In spite of many attractive offers elsewhere, Father Campbell remained in the Holy Cross mountain work as a secular priest, until he entered the novitiate of the Order in 1915. For a few months in 1911 he accepted a curacy at St. Luke's Chapel, Hudson Street, New York City, but felt impelled to return to his former work.

Almost immediately upon his profession in the Order of the Holy Cross, Father Campbell was put in charge of the Southern work again, first as father in charge, then as prior. In 1922, when the Holy Cross Fathers were asked by Bishop Overs to open new work in the Liberian hinterland, he was chosen as the prior of the new mission and served in this capacity until last July, when he was recalled by the Superior of the Order to reassume his duties at St. Andrew's. He is to be consecrated bishop at the same Cathedral in New York where he was made deacon, on St. Andrew's Day.

The Rev. MIDDLETON STUART BARNWELL, D.D., a General Secretary of the Field Department of the National Council, is the Bishop-elect of Idaho, in succession to the Rt. Rev. Frank Hale Touret, D.D., who resigned October 8, 1924.

\* Pictures of the six Missionary Bishops-elect will be found on another page of this issue of THE LIVING CHURCH.



Dr. Barnwell is the son of the late Rev. Stephen Elliott and Elizabeth Cleland Barnwell, coming from two Southern families distinguished both in Church and State. He was born in Kentucky, and received his education in the Louisville schools, in Center College, Danville, and the Theological Seminary of Virginia, which latter conferred the degree of Doctor of Divinity upon him in 1925. He was ordained to the diaconate and to the priesthood in 1908 by Bishop Woodcock.

After a year at Shelbyville, Ky., Dr. Barnwell was assistant at Christ Church, Baltimore, from 1909 to 1911. He was rector for a year of St. Andrew's Church, New Bedford, Conn., and in 1912 went to the Church of the Advent, Birmingham, Ala., where, in twelve years, he increased the missionary giving from nothing to \$10,000 per annum. In 1924 he became a General Secretary of the Field Department of the National Council, working especially on the Pacific Coast.

Dr. Barnwell plans to be consecrated at the Church of the Advent, Birmingham, Ala., his last parish, December 30th.

His brother, the Rev. Carleton Barnwell, is rector of Grace Memorial Church, Lynchburg, Va.

## THE ISOLATED CHURCHMAN

AN EXAMPLE OF CONSTANCY AND ITS OUTCOME

BY THE REV. GEORGE B. STONE-ALCOCK

ON March 10, 1838, was born Olive Barker Sawyer in Tinmouth, a small Vermont hamlet where there was no Church. She was however of a Church family, and as Bishop Hopkins occasionally visited the place, there were opportunities for the children to be baptized and confirmed. Olive was christened, learned the Catechism, read her Prayer Book, was confirmed, and, whenever opportunity offered, received the Holy Communion. Thus passed her girlhood until she married Henry Martyn Stone, named after the great Church missionary, but a member of a strong Congregational family of Swanton, in the same state. There they went to live, and there she suffered a mild form of persecution at the hands of her husband's family, for they were thoroughly Puritanical, and had absolutely no use for any other religion. They made scathing remarks about the Church, criticized the use of written prayers and the wearing of the surplice, interfered with the religious training of her children, and tried to get them to join the Congregationalists.

The mother was of a very retiring and silent nature, not given to controversial argument, and perhaps not equal to contending by word of mouth against such odds; for, except the large French and Irish Roman Catholic population, the community was almost wholly Protestant, either Congregational or Methodist. Then, too, her children did not like to be peculiar, and did not see why they should not go to one of the Protestant Sunday schools with the other children. Amid these very great difficulties, instead of taking the easy course and adapting herself to her surroundings, she quietly and faithfully remained a steadfast Church woman and took her children to the nearest parish church, four miles away, to be baptized.

There were in Swanton perhaps a half dozen families with Church affiliations, the husband or wife belonging, and these she got to work together. They secured the use of a room in the public school building, and arranged for a missionary priest to come for services with some regularity. One remembers so well how on Saturday afternoons the ecclesiastical furniture was taken from a store room, dusted, and put in place for the Sunday services, a bare altar, two plain lecterns, and an altar rail, all made of common wood, stained brown.

The years passed and a parish was organized under the name of Holy Trinity, sometimes there being a resident rector and sometimes only a lay reader. But in these unattractive surroundings Mrs. Stone had all her seven children brought up in the Church; and her husband also entered the Church and was confirmed, afterwards serving as lay reader when need required. With his practical ability he was largely instrumental in erecting a frame wooden chapel, which served its purpose for many years. When the older daughter died, he built and gave a rectory as a memorial to her. Three of their sons were ordained to the priesthood, one of whom became rector of the home parish, and after the husband and father died, this son determined that the long deferred dream of a suitable church should become a reality. The widow and her

children built, adjoining the chapel, one of the most beautiful small Gothic churches in the country. The material is native unfinished mottled marble. The altar, of white Vermont marble, has three della Robbia panels, made by Cantigalli in Florence; the candlesticks are of antique designs made in Florence by Ercolani. There is a rood beam surmounted by a crucifix and figures of the Blessed Virgin and St. John, carved by Andreas Braun in Oberammergau. There is no chancel window, but as an altar piece a triptych, Our Lord in glory and adoring angels, painted in London by Mr. Bayne. The organ, the pulpit, and the very good windows are memorials to departed members.

Mrs. Stone saw the wonderful results of her faithfulness and labors far beyond what she could have hoped, worshipped a few years in the new church, and then, on an All Souls' Day, passed to her reward. On the corner-stone of the church is inscribed, "To the Glory of God and in memory of Henry Martyn and Olive Barker Stone."

What an example is the life of such a convinced and staunch Church woman! What an encouragement to those situated as she was! Surely it is the answer to the question, Should isolated Churchmen identify themselves with the most convenient Protestant body? What we all need is faithfulness to our Mother, the Church.

## THE CARILLON

Above the sad world's ever-shifting sands  
Built upon a rock a tower stands,  
Foursquare to all the treacherous winds that blow,  
Where hung the bells, row after silent row,  
Wrapt in soft gloom  
In a dim room,  
Waiting the touch of the master's hand to bring  
Sound to their prisoned throats that they might fling  
Their voices on the night and sing, and sing.

Lightly asleep, they heard upon the stair  
The master's step, and all the dusky air  
Trembled and echoed gently, and each tongue  
Quivered with hope where softly still it hung.

The master spoke,  
The bells awoke,  
And all the lovely silence broke  
In sound more lovely. Peal on peal it rose  
Up to high heaven, as the ocean flows  
Wave after crashing wave, into a vast  
Crescendo, and then gently falls at last  
Into soft rippling, and the air was filled  
With a reverberant throb, then tenderly stilled  
As if a being from a world apart  
Held close between his hands the living heart  
Of music.

And again the clanging notes  
Ascended from the multitudinous throats  
And echoed and re-echoed all around  
Till earth and Heaven beat beneath the sound,  
Then sank once more to whispers, and once more  
Rose throbbing, fell to murmuring as before,  
While flaring beats of thunderous sound  
And soft arpeggios swirled around;

Till with a ringing clear "Amen"  
The master hushed the bells again  
To quiet in the gloom  
Of the dim lofty room.

For a brief moment quivering echoes swept  
Upward to Heaven, then the voices slept.  
Row after silent row, in the still air  
The bells hung sleeping in the tower foursquare,  
Built upon the rock that firmly stands  
Above the sad world's ever-shifting sands.

August 1925.

AGNES MARY NEWSOME.

IF WE VIEW rightly the mistaken judgment or the wrongdoing of another, we shall take warning for ourselves and, at the same time, go to the point of strain in seeking to judge soundly and to act nobly.—Rev. William Porges, D.D.



# The Six Missionary Bishops-Elect



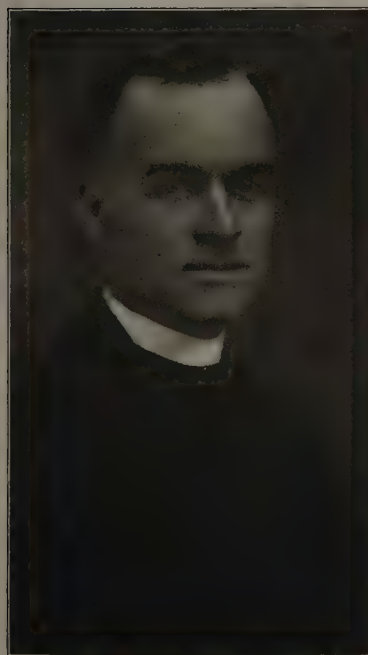
THE REV. F. W. CREIGHTON,  
Bishop-elect of Mexico



THE REV. W. M. M. THOMAS,  
Suffragan Bishop-elect of Southern Brazil



THE REV. WALTER MITCHELL, D.D.,  
Bishop-elect of Arizona



THE REV. M. S. BARNWELL, D.D.,  
Bishop-elect of Idaho



THE REV. R. E. CAMPBELL, O.H.C.,  
Bishop-elect of Liberia



THE REV. S. H. NICHOLS,  
Bishop-elect of Kyoto



SCENES AT THE CATHOLIC CONGRESS AT NEW HAVEN, CONN.

The bottom picture represents a group of priests of the Society of St. John the Evangelist







Lerode-Triume Photo.

PROCESSION AT THE LAYING OF THE CORNER-STONE OF THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY





BISHOPS AT THE CONSECRATION OF THE RT. REV. R. H. WELLER, D.D., TO BE BISHOP COADJUTOR OF FOND DU LAC, NOVEMBER 8, 1900

1, The Rt. Rev. Charles Chapman Grafton, S.T.D., Bishop of Fond du Lac; 2, the Rt. Rev. Isaac Lea Nicholson, D.D., Bishop of Milwaukee; 3, the Rt. Rev. Charles P. Anderson, D.D., Bishop Coadjutor of Chicago; 4, the Rt. Rev. Anthony Kozlowski, D.D., Polish Catholic Bishop; 5, the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette; 6, the Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac; 7, the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis; 8, the Rt. Rev. William E. McLaren, D.D., D.C.L., Bishop of Chicago; 9, the Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor of Nebraska; 10, the Rev. Fr. John Kochuroff, Chaplain to the Russian Bishop; 11, the Rev. Fr. Sebastian, Chaplain to the Russian Bishop; and 12, the Rt. Rev. Tikhon, Russian Bishop of Alaska.

## Bishop Weller's Consecration

THE picture above is printed in connection with the celebration of the twenty-fifth anniversary of the consecration to the episcopate of the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, which took place in St. Paul's Cathedral, Fond du Lac, November 8th. The picture is a copy of a large, double-page illustration that was printed in THE LIVING CHURCH shortly after Bishop Weller's consecration twenty-five years ago.

This consecration is said to be the first time in the American Church at which copes and mitres were worn at the consecration of a Bishop, and the publication of this picture was the occasion of universal comment, and of no little criticism, but it served to show the position of the Diocese of Fond du Lac and of its Bishop, the Rt. Rev. Charles Chapman Grafton, D.D., in the Catholic movement.

So much interest was shown in this matter that THE LIVING CHURCH printed soon thereafter, to show that copes, at least, were not peculiar to the Roman Communion, a picture of the English Bishops at the coronation of Queen Victoria, all so vested, and, about a year later, a picture of the Bishops at the coronation of King Edward VII, also in copes, a picture of Swedish Bishops at a consecration, wearing both vestments, and a number of picture of Bishops, both English and American, in these vestments. Since that time the use of cope and mitre has become much more common in the services of the Church.

Of the Bishops in the picture the Rt. Rev. C. P. Anderson, D.D., now Bishop of Chicago, the Rt. Rev. R. H. Weller, D.D., now Bishop of Fond du Lac, and the Rt. Rev. J. M. Francis, D.D., Bishop of Indianapolis, are the only ones remaining alive at the present time. One of the most notable was the Rt. Rev. Dr. Tikhon, at that time Russian Bishop of Alaska, who later became Patriarch of Russia, and who died a few years ago virtually a martyr to the Soviet persecution of the Russian Church.



ROOD SCREEN AT ALL SAINTS' CHURCH, WYNEWOOD, PA.

[This picture is reprinted, with correct caption, from the issue of November 7th, where the caption was in error.]



THE LEFFINGWELL BUILDING  
St. Alban's School, Sycamore, Ill.



# Church Kalendar



## NOVEMBER

29. First Sunday in Advent.  
30. Monday. St. Andrew, Apostle.

## DECEMBER

"SPEAK, ACT, WORK, quietly, as though you were praying."—*Fenelon*.

1. Tuesday.  
6. Second Sunday in Advent.  
13. Third Sunday in Advent.  
16, 18, 19, Ember Days.  
20. Fourth Sunday in Advent.  
21. Monday. St. Thomas.  
25. Friday. Christmas Day.  
26. Saturday. St. Stephen.  
27. First Sunday after Christmas. St. John Evangelist.  
28. Monday. Holy Innocents.  
31. Thursday.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### WEEK OF FIRST SUNDAY IN ADVENT

Holy Innocents', Hoboken, N. J.  
St. Luke's, Germantown, Philadelphia.  
St. Clement's, Philadelphia.  
St. Luke's, Cincinnati, Ohio.  
St. James', Cleveland, Ohio.

### WEEK OF SECOND SUNDAY IN ADVENT

St. Andrew's Church, Stamford, Conn.  
Christ Church, Ballston Spa, N. Y.  
St. Luke's Chapel, New York City.  
St. Ignatius' Church, New York City.

## APPOINTMENTS ACCEPTED

BLISS, Rev. FRANCIS W., curate at St. Peter's Church, Cambridge, Miss., to be rector of St. John's Church, Presque Isle, Me., December 1st.

COLEMAN, Rev. JOHN F., rector of Meade Memorial Church, Greenway Court Parish, White Post, Va.; to be rector of Christ Church, Pulaski, Va., January 1st.

HAUGHWOUT, Rev. L. M. A.; to be rector of St. Anne's Church, Great Kils, Staten Island, New York.

KELLOGG, Rev. HAMILTON H., rector of St. Alban's Church, Syracuse, N. Y.; to be curate of Christ Church, Greenwich, Conn., November 29th.

McGREW, Rev. IRVING A., rector of St. Mary's Whitechapel Parish, Denton, Md.; to be assistant to the chaplain and alumni secretary at Hobart College, Geneva, N. Y.

MORGAN, Rev. JOHN H., of the Church of Our Saviour, Rock Hill, S. C.; to the Church of the Good Shepherd, North Charleston, S. C.

NALENCZ, Rev. PAUL C., curate of St. Mark's Chapel, St. Mark's Parish, New York; to be pastor of the Polish congregation of All Saints' Church, Henry and Scammell Sts., New York.

POLLARD, Rev. THEOPHILUS T., of St. Mary's Church, Columbia, S. C.; to be dean of the theological department of the Livingstone African Methodist Episcopal College, Salisbury, N. C.

RIGBY, Rev. HAZEN F., rector of St. Luke's Church, Woodstock, New Brunswick, Canada; to be vicar of St. Luke's Mission, East Germantown, Philadelphia, Pa., with address at 2101 65th St.

RIKER, Rev. MILWARD W., of Christ Church, Walton, N. Y.; to be rector of Holy Trinity Parish, Prince George Co., Md., with address at Collington, Md.

TALBOT, Rev. R. C., rector of St. Andrew's Church, Seguin, Tex.; to be rector of St. Peter's Church, West Allis, Wis.

TUCKER, Rev. F. BLAND, rector of Grammar Parish, Brunswick Co., Va.; to be rector of St. John's Church, Georgetown, Washington, D. C.

WEBBER-THOMPSON, Rev. J. H., of St. George's Church, Louisville, Ky.; to be rector of St. Matthew's Church, Bloomington, Ill.

WILCOX, Rev. RAY M., rector of St. John's Church, Decatur, Ill.; to be rector of St. James' Church, Macon, and rector of Christ Church, Moberly, Mo., with residence in Macon, December 1st.

WOOTEN, Rev. JOHN E., rector of St. Agnes' Church, St. Mary's, Pa.; to be rector of St. Mark's Church, Penn Yan, N. Y.

## NEW ADDRESSES

STIRES, Rt. Rev. ERNEST M., Bishop of Long Island; at No. 170 Remsen St., Brooklyn, N. Y.

PHINNEY, Rev. ARTHUR O.; at 8 Browne St., Brookline, Mass.

WARREN, Rev. J. S.; from Chester, Vt., to 58 North Main St., Rutland, Vt.

## ORDINATION

### PRIESTS'

DULUTH—On Wednesday, November 18, 1925, in Trinity Cathedral, Duluth, the Rev. GILBERT G. CURTIS and the Rev. JOHN H. RAYNER were advanced to the priesthood by the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese. The candidates were presented by the Rev. James Mills, and the Rev. Oscar Lindstrom read the Litany. Bishop Bennett preached the sermon, and several priests of the Diocese assisted in the imposition of hands.

The Rev. Mr. Curtis will continue at Christ Church, Crookston, and the Rev. Mr. Rayner at St. Peter's Church, Warroad. Both clergymen were formerly in the Methodist ministry.

## DIED

HAYES—Died at her home in Geneva, N. Y., Tuesday, November 10, 1925, KATHERINE ELIZABETH HAYES, daughter of the late Rev. Charles Wells Hayes, D.D., and his wife, the late Frances Gladding Hayes.

The funeral service was at Grace Chapel, Willowdale, N. Y., the Ven. H. W. Foreman, Archdeacon of Central New York, officiating. The burial was in Willowdale Cemetery on Thursday, November 12th.

HILL—Entered into rest at Germantown, Pa., November 10, 1925, KATHERINE RAMSAY HILL, widow of Major Richard M. Hill, and daughter of the late General George D. and Eliza H. Ramsay. The funeral service and the interment were at St. Luke's Church, Germantown, Pa.

Grant her eternal rest, O Lord, and let light perpetual shine upon her.

## MAKE YOUR WANTS KNOWN

### THROUGH

## CLASSIFIED DEPARTMENT

### OF

## THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

## POSITIONS WANTED

### CLERICAL

CATHOLIC PRIEST DESIRES PARISH. Successful. Good preacher. Rectory and living stipend. Address P-498, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED BUT WITHOUT FAMILY, seeks parish. Organizer, extemporaneous preacher. Good Churchman, served in the war as chaplain. Write to L. H.-485, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH OR CURACY. Address P-495, LIVING CHURCH, Milwaukee, Wis.

PRIEST; GOOD CHURCHMAN; MARRIED; desires parish or institutional work. Was chaplain overseas during war. Address B-502, care of LIVING CHURCH, Milwaukee, Wis.

YOUNG WASHINGTON CLERGYMAN, Catholic, solicits correspondence with bishop or vestry seeking energetic, successful priest. Good preacher, university, seminary graduate. Excellent references. Address "ECCLÉSIA CATHOLICA"-500, care LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

CLERGYMAN IS DESIROUS OF PLACING an Organist-choirmaster in position where fine work will be appreciated. Expert in training boys' or mixed choirs. Graduate pupil of Dr. George Edwin Stubbs, of St. Agnes' Chapel, Trinity Parish, New York. Address Rev. GEORGE WORTHINGTON DOW, Diocesan House, 1329 K Street, N.W., Washington, D. C.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, BUSINESS Executive, seeks change to larger city. South preferred. Experienced director and organist. Successful in general community development and publicity work. Business connections desired. Address, SECRETARY, P. O. Box-123, Greenville, Mississippi.

ORGANIST-CHOIRMASTER, WITH EXPERIENCE in both boy and mixed choirs, desires position. Good organist and voice specialist. Apply MANSEY-503, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Varied experience. Exceptional credentials. Boy choir specialist. Recitalist. Midwest preferred. Address, C-501, LIVING CHURCH, Milwaukee, Wis.

## RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' House, North East, Pa.

## SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

## UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York: Altar Bread. Samples and prices on application.

## ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed, and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidery. Address Miss M. C. ANGLIN, (formerly with Cox Sons and Vining), 45 West 39th Street, New York City.



**ALTAR GUILDS, PURE LINEN FOR ALL** Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine surplices at \$1.25 per yard. Write for samples, MARY FAWCETT, 115 Franklin St., New York City.

**CHURCH EMBROIDERIES, ALTAR HANGINGS.** Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

**THE CATHEDRAL STUDIO AND SISTERS** of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and vell from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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**ORGAN—IF YOU DESIRE ORGAN FOR** church, school, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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**FOUR BEAUTIFUL DESIGNS AND A** book-marker. Devotional. Inspiring. \$1.25 per 50, post free, duty payable on delivery. Send 2 two cents stamps for specimens. Excellent for Bazaars. W. GLASBY, 12 Edwardes Square, London, England.

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**CHRISTMAS CRIBS DESIGNED AND EXECUTED** by ROBERT ROBBINS, 5 Grove Court, New York. Tel. Walker 0108. 6½ in. (kneeling figures) \$5.00 per group. 10½ in. figures, \$10.00 per group.

**SHAKESPEARE, A GOOD CHRISTMAS** gift. **THE GAME**, "A Study of Shakespeare." Endorsed by best authorities. Price 60 cents. **THE SHAKESPEARE CLUB**, Camden, Maine.

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**ALL SAINTS' EPISCOPAL CHURCH**, Henry and Scammel Streets, New York, with a record of service covering one hundred and one years, now in a neighborhood of Italians, Poles, Greeks, Russians, and others, is in need of financial aid for renovation and new equipment. The Church leaflet will be mailed free upon application. Those interested in the work of Americanization and of establishing a Catholic work on the lower East Side of New York can help by sending gifts of money to the Vicar, Rev. HARRISON ROCKWELL, 1 East 29th Street.

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### HEALTH RESORT

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#### Atlantic City

**SOUTHLAND**, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique., managed by SOUTHERN CHURCHWOMAN.

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**VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD."** Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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#### District of Columbia

#### St. Agnes' Church, Washington, D. C.

46 Q. Street, N. W.

Sundays: 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

#### Minnesota

#### Church of St. John the Evangelist, St. Paul

Portland Avenue and Kent Street

The Rev. F. D. BUTLER, B.D., Rector  
Sunday Services: 8:00, 9:45 and 11:00 A.M., and 4:30 P.M.

#### Gethsemane Church, Minneapolis

4th Avenue South at 9th Street

Rev. DON FRANK FENN, B.D., Rector  
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

#### New York

#### Cathedral of All Saints, Albany

CHAS. C. W. CARVER, B.D., Dean

Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.  
Week-days 7:30, 9:00, and 5:30 P.M.

#### Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street

Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.  
(Choral except Mondays and Saturdays)

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Services Daily 12:20

### INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured

by samples or illustrations through the Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

### BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morehouse Publishing Co.*, Milwaukee, Wis.]

George H. Doran Co. 244 Madison Ave., New York, N. Y.

*Treading the Winepress.* By Ralph Connor.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

*Ruth Talks It Over.* By Junius Vincent. Price \$1.50.

Roland Publishing Co. 304 West 42nd St., New York, N. Y.

*The Fellowship of Faiths.* By Alfred W. Martin. Selections from the World's Great Religions, Egyptian, Hindu, Buddhist, Zoroastrian, Confucian, Greek, Roman, Jewish, Christian, Mohammedan. Together with Forewords by Rabindranath Tagore, Mahatma Gandhi, Swami Paramananda, Channing Pollock, John Haynes Holmes, Rabbi Rudolph Grossman. Price \$1.25.

S. P. C. K.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

*Punishment Human and Divine.* By the Rev. W. C. dePauley, B.D., senior moderator Trinity College, Dublin; examining chaplain to Archbishop of Rupert's Land; Canon of St. John's Cathedral, Winnipeg; professor of Systematic Theology, St. John's College.

*The Ascetic Works of Saint Basil.* Translated into English with Introduction and Notes by W. K. L. Clarke, D.D. Translations of Christian Literature. Series I. Greek Texts.

*Our Great Example.* Being Simple Thoughts on the Life of Our Lord Jesus Christ. Arranged for reading on every day of the year by Evelyn Villiers.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

*The Inescapable Christ.* By Walter Russell Bowie, D.D., rector of Grace Church, in the City of New York, and formerly rector of St. Paul's Church, Richmond, Va. Author of *Some Open Ways to God*, *The Armor of Youth*, *The Road of the Star*, *Sunny Windows*, *The Children's Year*, etc. Price \$1.50.

*The Reasonableness of Christianity.* By Douglas Clyde Macintosh, Dwight Professor of Theology in Yale University. The Bross Prize, 1925. Price \$1.50.

The Standard Publishing Company, Cincinnati, Ohio.

*Standard Bible Story Readers.* The First Reader. By Lillie A. Paris, first grade critic teacher, College of Education of Ohio University, Athens, O. Illustrated by O. C. Stemler and Bess Bruce Cleveland.

### BULLETINS

Episcopal Theological School. Cambridge, Mass.

*The Faculty to the Alumni.* Vol. XVIII. October, 1925. No. 1.

Spatula Publishing Co. Sudbury St., Boston, Mass.

*A Church Calendar.* According to the Usages of the Protestant Episcopal Church in the United States of America, 1926. A Weekly Calendar giving the Order of Services for tions; also Suggestions for Altar Guilds every day with Instructions and Quotations and Special Tables of Lessons, Psalms, and Hymns. Twenty-seventh Year.

### PAMPHLETS

The Brotherhood of St. Andrew. 202 So. 19th St., Philadelphia, Pa.

*Manual of Prayers for Family Devotions.* Published by the Brotherhood of St. Andrew in the United States and the Daughters of the King. To be used with the Church Calendar. Price 25 cts.

### CALENDARS

The Alaskan Churchman. Box 6, Haverford, Pa.

*The Alaskan Churchman Calendar.* 1926.

**THE CHURCH in Liberia** has 36 native priests and 120 native school teachers, all of whom have been trained in the Church's Schools.



# Student Life More Responsible Says Bishop of Massachusetts

## Disinterested Parents—The Dean's Regret

The Living Church News Bureau,  
Boston, November 23, 1925

BISHOP LAWRENCE WAS THE SPECIAL preacher at the service last Sunday at the Church of the Messiah, now being developed as a student center of worship. The visit was a recognition of the completion of twenty-five years in the ministry of the Messiah's rector, the Rev. William E. Gardner, D.D. Bishop Lawrence paid a warm tribute to Dr. Gardner, who, he said, entered the ministry under his guidance and whose work he had followed with a great deal of pride. It was a satisfaction, he added, to see Dr. Gardner back in the church which had been made so beautiful by its restoration.

Tracing the history of the Church of the Messiah from 1884 to the present time, Bishop Lawrence emphasized its present importance as the center of worship of a large student population, adding that the students may feel that they have a real part in the worship and responsibility for the worship.

"Student life throughout the ages has been somewhat irresponsible," he said. "It is becoming more responsible. Each student is feeling a deeper sense of responsibility for himself and others. Now here is this great body of students, many of them brought up in religious homes, and it is not only a question that we are to settle whether you are to sustain the religious life and faith and habits of worship: whether you are to give relief to those at home through a consciousness on their part that you are following the religious habits they have given you, but also a sense of responsibility for your fellow students.

"By your leadership, influence, character, worship, may they be led to a closer contact with the Church of Christ and with Christ Himself."

### DISINTERESTED PARENTS

Dr. Gardner, in addition to his splendid service at the Church of the Messiah, is also strengthening the work of religious education in the diocese. Speaking recently at the Norfolk Branch of the Church School Union on Disinterested Parents, he said, treating the subject under three headings:

"1. The family of low vitality, referring to families where the children were undernourished, and not warmly clad, because the parents spent their incomes so largely upon the non-essentials of life, that they neglected the well-being of their children—movies, extravagant clothes, pleasures of a superficial kind. Under such conditions, it was difficult to obtain the support of parents in the religious education of children.

"2. The Weather-Cock family. He described these families as up-to-date in securing all the modern machinery of life—Ford cars, radios, victrolas—but without serious concern for the character of their children, including moral and religious instruction.

"3. The Busy Family. People who were striving to make and keep all sorts of engagements and to be active in many things, which, in the long run, amounted to little or nothing in terms of real value for living useful and good lives. Such conditions reflect upon the earnestness which should be behind the children in religious training."

### THE DEAN'S REGRET

In commenting on the work of the General Convention, Dean Rousmaniere said:

"We may respectfully apply to the Convention the words of the Prayer Book Confession: 'We have done those things that we ought not to have done, and we have left undone those things that we ought to have done.' The Convention seems to me to have shown itself a remarkably conservative body. During the three years since the last session in Portland, it has

exalted many of its fears, and lost sight of many of the great opportunities which God, in His amazing patience, offers to this ancient Church of ours. We rejoice in its Prayer Book changes, in its determination to pay its missionary debt, in its refusal to be more strict than its Lord in dealing with divorce, and above all, in the spirit of comprehension which I am told animated its meetings. But I am profoundly sorry that the Convention refused to come into closer relations with its Christian brethren by joining the Federal Council. It is difficult for any man whose heart is set on Christian unity, to accept the Convention's unwillingness to draw nearer to the great Protestant Churches which are one with us in Christ."

RALPH M. HARPER.

## Bishop Manning tells New York About the General Convention

### In Trinity Parish—St. Thomas' Chapel—The Foreign-born

The Living Church News Bureau,  
New York, November 19, 1925

UNDER THE AUSPICES OF THE CHURCH Club of New York, in coöperation with the Church Club for Women, the Bishop's annual meeting of the clergy and laity of the diocese was held for the first time in the Cathedral. The attendance surpassed that of any previous meeting of clergy and laity gathered to hear the reports of General Convention. The Bishop of the Diocese presided and made a full and encouraging report of the accomplishments of the Convention.

"One of the things to be thankful for in this Convention," said the Bishop, "was the excellent spirits which marked its proceedings throughout. In spite of the hot weather and of the inflammable nature of some of the subjects discussed, it was one of the best-tempered Conventions ever held. Among the important things accomplished were the following:

"First, the election of the Presiding Bishop—and the choice was one for which we all have reason to give thanks. Bishop Murray has three marked characteristics:

"1. Unwavering loyalty to the Church's Faith as declared in her creed and in the Scriptures.

"2. Simple, unaffected, personal religion.

"3. Sagacity, practical wisdom, and unusual business ability. As one of his own clergy, who knows and loves him, said to me, 'It's no use trying to fool Bishop Murray'.

"Another great thing accomplished at the Convention was the carrying forward of the work of Prayer Book revision to a point at which we may hope to see it finished at the next Convention, to the great relief of many of us. It is understood that no more changes are to be introduced, so that the final ratifications can all be made at the next meeting and the Prayer Book can then be printed in its revised form. Those changes which were passed upon the second time at this convention can now be lawfully used by any of the clergy, but I think we shall be wise not to try to use many of them until we have them in printed form, as we shall have them very shortly, so that the people may have them in their hands and intelligently follow them."

"One of the most important matters was the adoption of the Budget for the General Work of the Church for the coming year. There had been much previous discussion of this, and there seemed to be danger of serious difference of opinion about it. One most serious factor in regard to this was the great load of

debt now amounting to \$1,400,000 under which for years the Church's work has been weighed down. With the support of all your deputies, given afterwards, for there was no time for previous consultation except with one of them, Mr. Baker, who was on the platform, I ventured to get up in the meeting and say that if the other Dioceses would pledge enough to pay off the whole debt, the Diocese of New York would use its utmost efforts—and by that I meant that we would not rest until it was accomplished—to raise the sum of \$250,000, this being a little more than one-sixth of the entire amount. A most remarkable scene followed. The program which had been arranged for the day was left on one side and was never heard of again. The Bishops and others came forward in such numbers to make their pledges that a line was formed in front of the Chairman's desk. One after another they mounted the platform and said what their Dioceses would do. This continued the whole day until a little before five o'clock in the afternoon when the Treasurer announced that \$1,410,000 had been pledged which was \$10,000 more than the entire amount of the debt. And so our Diocese stands before the Church pledged to raise \$250,000 to pay off that deficit. New York has taken the lead in the matter, as it should, and we must keep in the lead. The whole Church is looking to us. If we now do this quickly, it will have a great effect and will encourage all the other dioceses to raise quickly what they have pledged. I should like to startle the Church by raising the whole of this emergency fund before Christmas and I believe we can do it if we put our hearts into it. In order that this shall not cut into our regular annual giving for the Church's Work, I think we ought to raise a large part of this fund to pay off the debt in rather substantial gifts. I hope we shall receive gifts of \$10,000, \$5,000, and \$1,000 for it. If a good part of it is contributed in this way, the rest can be raised quickly in gifts of smaller amount. And I am glad to tell you that your deputies to the Convention and some others have been working with me and we have made a beginning. We have already secured in cash and pledges the sum of \$78,768.00. I ask the help of all of you and of everyone in the Diocese, clergy and laity in raising this whole sum quickly for the honor of our Diocese and for the help of the Church."

Other speakers at the meeting were the Rev. Caleb R. Stetson, D.D., rector of Trinity Church; the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church; Mr. Stephen Baker and Mr. George Wickersham, all of whom were delegates to the General Convention. Pledges and contributions made at the



meeting amounted to \$8,002, bringing the total to \$86,770.

#### IN TRINITY PARISH

The preacher at the mid-day services in Trinity Church this week is the Rev. Richard T. Henshaw, rector of Christ's Church, Rye, N. Y. The Rev. Randolph Ray, D.D., rector of the Church of the Transfiguration, was last week's preacher. The Very Rev. Hughell E. W. Fosbrooke, D.D., preaches next week. Since the resumption of preaching at the mid-day services at Trinity, there has been a gratifying increase in the size of the congregation that gathers each day except Saturday, to rest and worship during the noon hour. The service and address are followed on Wednesdays and Fridays by a half hour of organ music.

The annual meeting of Trinity Church Association was held on Tuesday of this week in the Mission House on Fulton Street. This organization, which is entirely independent of the Corporation of Trinity Parish, and is not financed by the Corporation, keeps up the down-town mission work for which Trinity Mission House, with its staff of Sisters and other workers, has been noted for many decades past. Trinity Seaside Home, at Great River, L. I., is a branch of the Mission House work that brings joy to the heart and health to the body of many a little dweller in the back-street tenements that still cluster along Washington and Greenwich Streets and the narrow thoroughfares hidden behind the sky-scrapers. For this work the Association is sponsor.

Besides the Sisters' Oratory there is on the street floor of Trinity Mission House, a fair-sized chapel, dedicated to St. Christopher, in which frequent week day services are conducted for the members of the church who live in the neighborhood. But on Sundays the chapel is not used, as all attend the services in the parish church on that day. Consequently, it has been possible for the clergy of Trinity Church, with the approval of the rector and of Trinity Church Association, to offer the use of St. Christopher's Chapel on Sunday mornings to the Syrian Orthodox Christians who live in great numbers in the neighborhood, but have hitherto had no nearer place than Brooklyn to worship according to their own rite. The Syrian Archbishop, Aftimios, has gladly accepted the offer of the use of St. Christopher's and the Liturgy of the Syrian Church is sung there every Lord's Day morning. Many Syrian children attend the Guilds of Trinity Mission House and the Sisters of St. Margaret are on the most friendly terms with the Syrian families in the neighborhood.

The annual dinner for the men of Trinity parish was held on Thursday evening, November 19th, at the Aldine Club, in the Fifth Avenue building. Six hundred men, including the clergy of the parish and of the City Mission Society, assembled for one of the most successful and enjoyable occasions in the history of the parish. Mr. Stephen F. Bayne superintendent of the Church school of the Chapel of the Intercession, and one of the vestrymen of the parish, presided as toast-master. There were only two speeches, the evening being passed principally in the spirited singing of old favorite songs by all present, and of classical selections by the choirs of Trinity Church and the Chapel of the Intercession, and by soloists from St. Paul's and St. Agnes' Chapels. Mr. Henry Scott Rubel, of St. Luke's Chapel, won a hearty encore by his burlesque of Grand Opera.

The guest of honor of the evening was the Rev. Ernest Milmore Stires, D.D., Bishop-elect of Long Island, whose address was an earnest and heart-searching appeal to the men of Trinity Parish to be true to the ideals of loyalty, to the faith of the Church for which the parish has always been noted; urging that faith must be based on conviction, be inspired to action by enthusiasm, and guided by strong and wise leadership.

The rector of the parish, the Rev. C. Rochford Stetson, D.D., was greeted with repeated applause during the evening, as mention was made of him by the toast-master and Dr. Stires. His address dealt with the ideals he would have inspire the men of Trinity, ideals not only of loyalty to past traditions of Trinity parish, but of active coöperation with the whole Church in meeting present-day conditions and facing the problems of the future. He urged the men of the parish to be ready to give an intelligent refutation to the constant false criticism of Trinity Corporation. He instanced, as examples of the world-wide misapprehension of the exhaustlessness of the resources of the parish, letters recently received from a religious community in England, asking Trinity to build them a convent, and from Germany, asking that the parish furnish organs to all the churches of Germany needing such; to say nothing of countless appeals from institutions and individuals in this country. The assembled company sang a hymn commemorative of the parish, composed by one of its oldest communicants, Mrs. Charlotte Sayre Boorman.

#### ST. THOMAS' CHAPEL

Bishop Manning made a special visit to St. Thomas' Chapel on Sunday evening, November 15th, to thank the members of the congregation in person for the generosity of their contributions toward the completion of the Cathedral of St. John the Divine. They have given a total of \$12,000, the largest amount contributed by any church on the East Side. The chapel, which is a building of considerable size, was crowded by members of the congregation and their friends. St. Thomas' Chapel is a mission of St. Thomas' Church, situated in East 60th Street, where its work extends a wide and helpful influence over a thickly populated neighborhood. The Rev. Richard M. Doubs, sometime chaplain at St. Luke's, Paris, France, is vicar of the chapel.

The congregation gave a reception Wednesday evening, November 18th, to the Rev. Dr. Stires, their rector, who is to be consecrated Bishop of Long Island next Tuesday in St. Thomas' Church. Dr. Stires was presented with a sealskin bag for his vestments, the gift of the congregation of the chapel. No one was allowed to contribute over twenty-five cents.

#### THE FOREIGN-BORN

The need of close coöperation of the Church, with the religious leaders of our foreign-born population, is emphasized by the following significant facts published in the *Sun* of November 14th:

"There are forty-three separate and distinct groupings of Americans of foreign birth or parentage in New York City, speaking more than a score of tongues, and totalling more than 4,300,000 of the population of the metropolis, according to a finding of the Foreign-born Americans Division of the National Council.

"A glance over the list of foreign-born groupings here show that, excluding Jews, there are in round numbers 800,000 Italians in New York, 670,000 Germans, 616,-

000 Irish, 150,000 Poles, 137,000 English, 80,000 Magyars, the same number of Czecho-Slovaks, 50,000 Russians, French, and Swedish respectively, 20,000 Syrians, 10,000 Chinese, 8,000 Armenians, 3,000 Japanese, 2,000 Turks, and so on down the list to 345,000 smaller nationalities unclassified, all of them either of foreign birth or parentage.

At Ellis Island, in San Francisco, and Seattle, and on the Mexican border, the immigrants are met by representatives of the Foreign-born Americans Division, and thereafter a constant effort is made to keep in local touch with them. Their religious affiliations at home are ascertained, and without any attempt at proselytizing, they are put in communication with representatives of their own kind. Branches of the division in various cities, working along both religious and secular lines, endeavor to mold these newcomers into good citizens. The plan seeks to preserve in every immigrant the best characteristics of his native land and fuse with them the ideals of America.

"The Rev. Dr. Thomas Burgess, Secretary of the Division, is in general charge, with headquarters at the Church Missions House. Among other features of the work it is noted that the familiar prayers of each of the forty-three races, with English translations prepared by leading clergy of each race, are distributed by the division."

#### CHURCHES ORNAMENTED

On the morning of All Saints' Day, at St. James' Church, Madison Avenue and Seventy-first Street, six new stained glass memorial windows were dedicated. Located in the triforium of the church, they were the gifts of Mr. and Mrs. Richard M. Hoe in memory of their daughter, Margaret Hoe, and were made by Henry Wynde Young, of New York City, under the direction of Messrs. Cram and Ferguson, architects of the recent reconstruction of St. James' Church.

The *Sun* of last Saturday reported instances of recent decoration in two other places of worship where our clergy ministered:

The interior of the chapel at the Manhattan State Hospital for the Insane on Ward's Island, where the Rev. Frederick W. White is the Church's official chaplain, a set of beautiful decorative panels and arches for the festival seasons have been worked out by a patient whose clouded mind seems not to have affected the skill of the hand that once wielded the brush for a famous ecclesiastical art company.

Through Chaplain White's encouragement this man, who in his day has contributed interior settings for some of the city's famous churches, has, in the past month, found comfort and joy in working out removable decorative panels for chancel and altar. Just now he is busy working out appropriate letterings for the chancel arch, altar rail, and altar panels to be used for the coming Christmas season when the City Mission Chapel will give to scores of bewildered minds the comfort of its holiday services.

A similar project and one which has elicited much favorable comment has been that of the recently redecorated chapel of the Tombs prison, where the Rev. Joseph H. Ivie is the officiating chaplain.

In this case the prisoner's abilities as an artist were discovered while he was serving sentence at Rikers Island. In consequence he was transferred to the Tombs, where the remaining months of his sentence were lightened by the joy of his labor in the little chapel.

For three months he labored on the interior. For the wall and ceilings he was given another prisoner as an assistant.



His own time, however, was spent with the brush in one hand and an electric light in the other, executing copies of three world famous paintings. One of these, a copy of Leonardo da Vinci's *The Last Supper*, forms the reredos.

"Many a man today," commented Chaplain Ivie recently, "now filling his place in the world, has sat in this chapel at our Sunday morning services, not knowing what lay ahead of him, but finding comfort in communion with his Maker. Whenever these men are today they will be interested to learn of the transformation which has come to this chapel through the efforts of one who, like them, brought his best self to the sanctuary."

Preparations are under way for some interesting sessions specially designed for Church people attending the State Conference of Charities and Corrections, December 8th to the 11th. There will be a corporate communion at St. Bartholomew's Church at eight o'clock on Thursday, December 10th. Official representatives of the various Diocesan Social Service Commissions will lunch together at noon and talk over matters bearing upon closer diocesan coöperation. This will be followed by a general meeting of Church social workers. In the evening a supper will be given at the Town Hall Club under the auspices of our Fellowship of Social Workers, at which out-of-town delegates to the Conference will be guests of the Fellowship. The speakers for these special sessions and complete details will be announced later.

Mrs. Vincent Astor has accepted the chairmanship of the Women's Division in the campaign to complete the Cathedral of St. John the Divine, Bishop Manning announced recently. Mrs. Astor will take the place of Mrs. Hamilton R. Fairfax, whose ill health caused her to retire from active leadership.

Bishop Manning said that he hoped the ceremony of laying the foundations of the women's transept of the Cathedral would be held soon. He said that approximately \$560,000 had been raised so far by the Women's Division.

Mrs. William M. V. Hoffman, reporting for a sub-committee, turned in \$1,000 in new donations. A series of monthly luncheons will be held this winter to receive reports of gifts.

Mrs. Astor will begin her duties at a meeting to be held in the Church Club for Women at three o'clock on December 2d.

#### SALE FOR THE HOUSE OF MERCY

St. Gertrude's Guild will hold a Christmas sale for the benefit of the House of Mercy, Valhalla, N. Y., at the residence of Mrs. Stuart Nelson, 45 East 62d Street, on Thursday, December 3d, from eleven A.M., to six P.M. Afternoon tea will be served and fancy and useful articles with home-made cake and candy will be sold.

The House of Mercy, under the care of the Sisters of St. Mary, is one of the oldest institutions in the diocese. The new building at Valhalla was dedicated a little over a year ago. The work done by the institution is, in a way, unique and one which should interest the Church at large. The work has two sides, the reestablishment of young girls who have gone astray, and the large preventive group known as St. Agnes School. Under the care of the Sisters these children receive the training which will enable them to become good women and, most of all, to learn what the Church means in their lives.

#### AT THE CORNER-STONE LAYING

Among those present in the procession at the laying of the corner-stone of the

Cathedral of St. John the Divine were the Bishops of Pennsylvania, Springfield, and Haiti, the Coadjutor of Milwaukee, and the two Suffragans of New York. The Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral, who has been away from his duties for a long period of rest and recuperation, was a notable figure in the procession. The neighboring dioceses of Long Island and Newark were well represented.

One missed the presence of clergymen from the Holy Eastern Orthodox Church, whose gorgeous vestments always lend color and picturesqueness to our rather sombre Anglican functions, and whose presence among us draws attention to the Catholic character of our own Communion, too often overlooked by the general public. Two Danish Lutheran pastors, in white ruffs reminiscent of prints of Calvin and Beza, added a touch of old-world quaintness to the scene. It was gratifying to see the number of men who lifted their hats in reverent homage to the sign of our redemption as it was borne past at the head of the procession.

#### AT ST. PETER'S

On Sunday morning, November 8th, at the late Eucharist in St. Peter's Church, Peekskill, New York, the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, blessed two memorials recently presented to that church. The first, a memorial pulpit, designed by Hobart Upjohn and executed by Angelo Lualdi, of East Cambridge, Mass., is the gift of Mr. Frank A. Gordon, in memory of his grandfather, the Rev. George S. Gordon, who was rector of St. Peter's from 1848 to 1854. The other memorial is a *prie-dieu*, or fald-stool, for the Bishop's chair, a gift of Mrs. Helen E. Evans, in memory

of Elihu B. Frost, the last surviving member of a family all the members of which have been benefactors of the parish. The faldstool was designed by Hobart Upjohn and executed by the firm of Irving and Casson.

The rector of St. Peter's, the Rev. Arthur P. S. Hyde, announces in his parish paper that the revision of the Daily Offices and Holy Communion service, ratified by the last Convention, will be followed from henceforth in the services at St. Peter's.

#### GENERAL NEWS NOTES

On the evening of the third Sunday in each month, a Quiet Hour of Devotion will be held in St. Luke's Chapel, Trinity Parish, from eight to nine o'clock. For some time past, the need of a celebration of the Holy Eucharist on Sunday mornings, earlier than 7:30 or eight o'clock, has become evident to the clergy of St. Luke's. Consequently, a celebration each Sunday at seven o'clock, in addition to the parish communion service at eight, has been added to the regular schedule at St. Luke's Chapel. Since the Church of the Transfiguration and St. Ignatius' Church discontinued their seven o'clock Mass on Sundays, Corpus Christi Church, in West 69th Street, has been the only one of our city churches providing a service on Sundays at that hour.

From St. James' Church, Madison Avenue, comes the announcement of a "Children's Corner" to be established this week. For this purpose the beautiful baptistry, a memorial to Mrs. Francis H. Geer, will be employed. Appropriate pictures, prayer leaflets, and little kneeling-desks will enable the children to call this part of the newly reconstructed St. James' Church their very own.

THOMAS J. WILLIAMS.

## Pennsylvania's Thanksgiving Offering to Episcopal Hospital

### A Patronal Festival—Commission on Music—St. Stephen's Community House

The Living Church News Bureau  
Philadelphia, November 21, 1925

AS USUAL IN THE DIOCESE, THE OFFERINGS on Thanksgiving Day were devoted to the support of the Episcopal Hospital, one of the greatest charities conducted by the Church anywhere. Founded during the episcopate of the Rt. Rev. Dr. Alonzo Potter, it has with increasing expansion, ministered to the physical needs of the great industrial community in Kensington for more than a half century. It has always been its boast and pride that has never appealed for, or received aid from the state or any other public treasury, but has maintained itself from the contributions of Church people in Philadelphia and from the proceeds of its endowments. Nor did it become a member of the Welfare Federation, preferring to maintain direct and personal touch with its contributors. It has not always been easy to bear the financial burden, and there have been times when one or two wards have had to be closed temporarily for lack of funds, but they were speedily reopened. The aim is to make the Thanksgiving Day offerings come up to \$45,000. This amount has never quite been reached though, of late years, there has been an increase.

#### A PATRONAL FESTIVAL

St. Clement's Church has been celebrating its Patronal Feast this week. It began with First Vespers the night of the Sunday next before Advent, November 22d. There was festival procession and solemn *Te Deum*. The preacher was the Rev. Henry V. B. Darlington, rector of the Church of the Heavenly Rest, New York. On St. Clement's Day at the High Mass Gounod's *Messe Solennelle*, *St. Cecilia*, was sung to the accompaniment of harp and tympani. The preacher was the Rev. J. H. Randolph Ray, D.D., rector of the Church of the Transfiguration, New York.

#### COMMISSION ON MUSIC

At the last Diocesan Convention an active commission on Church Music was appointed. The commission, under the chairmanship of the Rev. G. Herbert Denison, is made up of a number of clergymen much interested in and especially trained in music, and a considerable number of the leading organists and choir-masters of the city. The commission is proving to be more than a name, as is so apt to be the case with committees without a definite, clear cut job assigned to them. A sign of their activity is a well attended Conference on Church Music, held in Holy Trinity parish house Monday night, November 16th. Many clergymen of the Diocese and outstanding organists took part in the discussions fol-



lowing the address of Canon Douglas, who was the chief speaker of the occasion.

#### ST. STEPHEN'S COMMUNITY HOUSE

A year or so ago one of the parish buildings of St. Stephen's Church was destroyed by fire. The parish has just completed in its place a handsome community house, costing upwards of a \$100,000. St. Stephen's Church is in the very heart of the shopping and commercial district of the City, on Tenth St., just below Market. One wonders where community work comes from in such a locality, but it is there and the parish seems to find it out and minister to it. This new building is housing such activities as boys' clubs, the Girls' Friendly Society, Mother's meetings, etc. The rector of the parish, the Rev. Dr. Carl E. Grammer, has established what is called the St. Stephen's Association, members of which are not necessarily connected with the parish but their membership in the Association gives them the privilege of the use of the community house in various ways, so that it will be a busy center not only for the people of St. Stephen's but for other organizations and people within the neighborhood who will find in the community house a center for helpful and useful social gatherings. The new building was dedicated Monday evening, November 16th, by the Bishop of the Diocese. Dr. Grammer made an introductory statement as to sources from which the funds for the building came and the purposes of the community house. The

principal address of the evening was made by Bishop Garland. The music was furnished by the children of the Burd School, which is a home for orphans, for many years conducted by St. Stephen's Parish. This in itself is a very useful charity, and it ought to be more generally known through the Church as preference in receiving children is given to the orphans of clergymen, who need not necessarily have been connected with this Diocese.

#### CLERICAL CHANGES

There have been some clerical changes in the Diocese recently. The Rev. F. W. Kirwan has resigned as rector of St. Stephen's Parish, Wissahickon, and is going, it is understood, to the Diocese of Easton. Christ Church, Ridley Park, which has been without a rector since the resignation of the Rev. Charles Eder last March, has just elected the Rev. Frederick A. Warden, at present rector of Moorestown in the Diocese of New Jersey. It is expected that he will accept the election. The Rev. James M. Niblo has returned to active work after recovery from a long illness, and has begun his duties as the rector of St. John's Church, Norristown, succeeding the Rev. H. St. Clair Hathaway, who is now the dean of the Pro-Cathedral. Bishop DuMoulin has accepted his election to the rectorship of the Church of The Saviour, West Philadelphia, and comes into residence on the first of December.

GILBERT PEMBER.

## Chicago Surveys the Situation of City's Life and Institutions

Care of Delinquent Children—St. Luke's Church, Evanston—Tribute to Father Wright

The Living Church News Bureau  
Chicago, November 20, 1925

FOR THE PAST WEEK A SERIES OF NOTABLE conferences have been held in Chicago under the auspices of the Chicago Association of Commerce. The conferences were of the nature of a survey of the life and institutions of the city, and a discussion of the city's future.

The growth of Chicago has been unusual. The population, including the immediate suburbs, is now well over three millions, and within a very few years more it is expected that these numbers will be doubled. Not only have the accomplishments of the city been brought forward at these conferences, but the faults, and the sins of omission were also emphasized. On Tuesday there was a most interesting conference on spiritual things of the city, in which many well-known leaders took part. They showed that Chicago had grown in beauty and in service to a degree comparable to her material growth. It is still to be noted that church attendance is below the standard. Mr. Clifford W. Barnes, president of the Chicago Federation of Churches, one of the speakers, presented a report from eighteen religious bodies showing an increase in resources during the last twenty-one years of \$84,000,000, and a net increase in membership of 168,299, with 731 new activities reported by the Churches. Broader touch with the community life, the minimizing of dividing non-essentials, the disappearance of intolerance, bigotry, and sectarian jealousy were noted by the

speaker. The Roman Catholic churches have increased from 250 to 308, the 67,000 children in the parochial schools to 187,000. Miss Mary MacDowell, a Churchwoman, who is commissioner of public welfare, spoke on the city's social agencies, of which there are 300, spending about \$50,000,000 a year. Of this sum, more than \$6,000,000 is raised by contributions. Mr. Carl Roden, also a Churchman, librarian of the Chicago Public Library, said that there are now more than 35,000 volumes a day in circulation, and the plan of the library is to build from three to five branches a year at a cost of \$75,000 each, until forty more have been made available. In ten years Mr. Roden said, no city will have a better service. Speaking for the universities, Professor W. D. Scott, president of Northwestern University, said "unless there is a new progress civilization cannot go forward. The progress for which the world is waiting must be made right here. The new emphasis must be upon service to our fellows. This must be the responsibility of our universities." He told of the free medicine, dentistry, and law aid, given by Northwestern as an evidence of this trend.

#### CARE OF DELINQUENT CHILDREN

More than nine thousand delinquent and dependent boys and girls pass through the Cook County Juvenile Detention Home each year. Mr. H. A. Dobbs, who is the superintendent of the Home, was the speaker at the morning session of the Northeastern Deanery held at St. Simon's Church, Monday, November 16th, and he gave an impressive account of the work at this remarkable institution. Fifteen years ago, Dr. Healy, a leading specialist in mental diseases, emphasized the need of a careful examination of the individual

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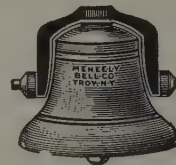
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covering his physical, his mental, and his personal characteristics. His methods have been followed at the Detention Home, and have marked a distinct advance on the old system of examination. Through the Home the boys and girls are acquiring a new point of view of the state, looking upon the state as no longer a stern parent, but as a kind overparent. Mr. Dobbs deplored the fact that the spiritual interests of the children had not been cared for. They need a right to religious direction and an effort is being made by the overworked City Missions Staff to supply the Home with regular services on Sunday.

After luncheon the Bishop of the Diocese, the Rev. Dr. Stewart, the Rev. George H. Thomas, and the Rev. F. S. Fleming spoke on different aspects of the General Convention. About fifty clergymen were present, and the Rev. J. H. Edwards, presiding. The Rev. John S. Cole was elected secretary-treasurer, succeeding the Rev. A. Gordon Fowkes.

#### ST. LUKE'S CHURCH, EVANSTON

Saint Luke's Church, Evanston, has just sent out to 2,000 of its adult parishioners a questionnaire prepared by Dr. Stewart. The returns are being carefully tabulated, furnishing as they do a complete record of the Church status of each individual as well as of children in homes or away at school, dates of birth, wedding anniversaries, etc. This questionnaire will be of immense service to parish organizations and confirmation classes, as well as to the calendar of intercessions at the Daily Eucharist.

The Rev. Herald G. Gardner, a Methodist minister who has conformed to the Church, has been added to the staff of St. Luke's, as a lay assistant pending his canonical term as a candidate for Holy Orders. Mr. Gardner is a graduate of Denver University and of Iliff School of Theology as well as a former post-graduate student of Garrett Biblical Institute, Evanston.

#### TRIBUTE TO FATHER WRIGHT

It will be recalled that the Rev. George Deming Wright, the beloved chaplain of St. Luke's Hospital, died suddenly on April 16th, at a meeting of the Illinois Society of the Sons of the Revolution, of which he had long been chaplain and secretary. A beautiful tribute to Father Wright was made recently at a memorial service by Colonel William Vaughn, Commander of Camp Eight, United Confederate Veterans. He said:

"In the ninety years that I have lived I cannot recall to memory any one I have known who possessed a more kindly and genial personality than did Father Wright. 'Father Wright was an unpretentious man. Only those close to him knew the kindly sympathy he had for humanity in general.'"

#### NEWS ITEMS

The Diocesan Guild of Social Workers held an evening Retreat in the chapel of the Church of the Epiphany on Saturday, November 14th from 3:30 to 9 p.m., the Rev. Dr. J. H. Hopkins being the conductor. The general subject of the retreat was The Spiritual Aspect of Social Service.

The generous sum of \$10,000 was netted for St. Luke's Hospital at the third annual charity ball held in the gold ball room of Congress Hotel on the evening of November 13th.

Extensive plans are being made for the forty-second anniversary of the founding of the Brotherhood of St. Andrew at St. James' Church, on November 29th. The

anniversary is the birthday of the founder, Mr. James L. Houghteling, who would have been 70 years of age had he lived. An announcement of the occasion which has meant so much in the spiritual life of the men of the Church throughout the world, will be broadcast from radio stations in Chicago and other cities on Saturday evening, November 28th.

The Episcopal Athletic League has been revived with most encouraging prospects. Twelve parishes, most of them from the North Side, have organized a governing council, each parish being represented by a layman, and by a priest who will guarantee the eligibility of the players from his parish. There is no charge for membership in the League, and no assessments or special calls will be made upon parishes for trophies, etc. The officers of the new league are, Mr. H. G. Sarver, president, Mr. J. A. Williams, vice president, and Dr. D. D. Doolittle, secretary-treasurer. H. B. GWYN.

#### CONSECRATION OF REV. S. H. NICHOLS

BETHLEHEM, PA.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Shirley Hall Nichols, as Bishop of the Missionary District of Kyoto, as follows:

Time and Place: Tuesday, April 13, 1926, Holy Trinity Church, Kyoto, Japan.

Consecrator: the Rt. Rev. John McKim, D.D., Bishop of North Tokyo.

Co-Consecrators: the Rt. Rev. Arthur Lea, D.D., Bishop of South Japan, and the Rt. Rev. Heber James Hamilton, D.D., Bishop of Nagoya, Mid-Japan.

Presenters: the Rt. Rev. Charles Shriever Reifsnider, D.D., LL.D., Suffragan Bishop of Tokyo, and the Rt. Rev. J. S. Motoda, D.D., Bishop of Tokyo.

Preacher: the Rt. Rev. Y. Naide, D.D., Bishop of Osaka.

#### ALBANY CHURCHMEN'S DINNER

ALBANY, N. Y.—The third annual dinner of the Churchmen of the Diocese of Albany, held on Tuesday, November 17th, at the Hotel Van Curler, Schenectady, was altogether the most successful laymen's gathering the Diocese has ever had. It was not only the largest in the series of dinners preceding the yearly Every-member canvass of the parishes, but the heartiest and most enthusiastic. There is not a hotel in the Diocese of Albany with a dining hall capable of accommodating this gathering, "overflow" groups in adjoining rooms being necessary.

The Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of the Diocese, in a short address pressed the obligation of the Diocese to raise its share of the amount of the Church's deficit. Bishop Oldham was able to report that three-fourths of the sum required of Albany had been pledged and that there was no doubt about Albany's doing its full share.

The Rt. Rev. Dr. Charles Fiske, Bishop of Central New York, was the chief speaker of the occasion. Bishop Fiske gave a general report of the Convention and dwelt particularly upon the spirit of harmony, fellowship, and Christian forbear-



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ance that characterized it, with an utter and rather striking absence of all party spirit. He cited specific instances which illustrated this, notably the action on the question of the Federal Council of Churches, and on Prayers for the Dead.

Bishop Fiske expressed himself as feeling that the Convention reached a high water mark in the life of the Church. He stressed the fact that, under the guidance of the new president and as the result of other action of the Convention, notably the payment of the deficit, the National Council is to be administered in the most thorough and business-like fashion, and bespoke for it the confidence of the entire Church. He further stressed the vital necessity of each Diocese and parish meeting its quota in full, unless the forward work of the Church is to suffer seriously.

The Rt. Rev. Dr. Richard H. Nelson, Bishop of the Diocese, made the closing address, touching upon the true purpose of life, laying a broad basis and striking a deeply spiritual note.

#### DR. BARNWELL'S CONSECRATION

BIRMINGHAM, ALA.—The Rev. Middleton S. Barnwell, D.D., has accepted his election as Missionary Bishop of Idaho, and is planning for his consecration to take place in the Church of the Advent, Birmingham, December 30th.

#### NEW YORK CATHOLIC CLUB

NEW YORK, N. Y.—There was a large attendance at the November meeting of the New York Catholic Club in St. Ignatius' Church, New York, on November 17th. A solemn High Mass of Requiem, the annual service, was sung by the Rev. Jerome Harris, rector of the church, Dr. McCune being the deacon and the Rev. Harold Nell Renfrew the subdeacon. The Mass was followed by the Absolution of the Dead.

The meditation was given by the Rev. Canon Winfred Douglas, and the paper was read by the Rev. Professor Foakes-Jackson, of the Union Seminary, and was a review of Prof. Kleuser's *Jesus of Nazareth*. It was greatly enjoyed.

The Club is to give the pectoral cross to the new Bishop of Liberia, a member of the Club, who is to be consecrated on St. Andrew's Day, November 30th. It is expected that large numbers of the members of the club who reside in the New York metropolitan area, will attend Fr. Campbell's consecration.

#### PRESENTS CHURCH'S PROGRAM

RHINELANDER, WIS.—At a parish supper held in the guild hall of St. Augustine's Church, Rhinelander, November 18th, the Very Rev. Edward W. Averill, Dean of St. Paul's Cathedral, Fond du Lac, was the principal speaker in presenting the Church's Program. The hall was filled with communicants and the supper was served by twenty high school boys and girls who are members of the Sunday school Bible class. In addition to Dean Averill's address, Mrs. E. O. Brown told an inspirational story of the General Convention, and Mr. E. O. Brown, junior warden, spoke on the responsibility of the individual communicant. As an illustration that Church people do not resent being told things about the financial side of the Church, one young man, at the close of the meeting, asked the vicar when the Bishop was coming, as he was ready to be confirmed.

#### ACCEPTS EPISCOPAL ELECTION

BROOKLYN, L. I.—The Rev. Frank Whittington Creighton, rector of St. Ann's Church, Brooklyn Heights, has accepted his election to be Bishop of Mexico and it is hoped that his consecration may take place in St. Ann's, his parish church, about the first of January next.

#### GEORGIA PLEDGES BUDGET QUOTA

SAVANNAH, GA.—The diocesan Executive Council of the Diocese of Georgia, has passed the following resolution: "That the Executive Secretary be instructed to report to the National Council, on January 10th, that the Diocese of Georgia pledges its budget quota for the year 1926."

#### MAINE'S IMPORTANT ACTIONS

PORTLAND, ME.—At the diocesan council of Maine, that met at the Bishop's House in Portland, November 12th, it was voted to begin work looking towards the employment of a diocesan evangelist who would be not only a Missioner but the informational officer in regard to the diocesan and general Church work. This matter has been placed in the hands of a committee, consisting of Dean Laine, of the Cathedral, the Rev. John A. Furrer, of St. John's Church, Bangor, and Miss Marguerite Ogden, Executive Secretary of the Diocesan Department of Religious Education.

Another important action taken was to organize the whole Diocese for an intensive forward movement in an effort to raise the quota asked for general work by the National Council. This was committed to the Department of Church Extension and Intensive Work of the Maine Council. Already the Cathedral parish in Portland has a strong committee working on this matter.

#### PARISHES

##### GUARANTEE BUDGET

NEW YORK, N. Y.—Even before the Every-member Canvass has been held in St. Paul's Church, Pawtucket, R. I., the vestry has unanimously passed a resolution saying, "We acknowledge receipt of our Church Program quota of \$6,410 for 1926, and guarantee payment of the same in full." The Rev. R. A. Seilhamer is rector of this parish, which is listed as having 1,001 communicants. It is not a parish of great wealth.

Christ Church, Bronxville, N. Y., has notified Bishop Manning that he can count on them for at least the amount of their budget quota.

#### RELIGIOUS WORK AMONG THE DEAF

ALBANY, N. Y.—The Rev. Herbert C. Merrill, missionary to the deaf in the Diocese of Albany, on the recent visitation of Bishop Nelson to the parish in Ilion presented four candidates for confirmation. Mr. Merrill covers a large part of the Diocese by personal calls upon the deaf, regularly holds the Communion service and Evening Prayer at stated times in some of the large places, Albany, Schenectady, Ilion, and Malone, to which centers the deaf in surrounding towns come for the services. Mr. Merrill visits the State School for the Deaf at Malone and has had services in St. Mark's Church there, as well as a social gathering in St. George's parish house, Schenectady.

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# BISHOP BENNETT'S FIFTH ANNIVERSARY

DULUTH, MINN.—On Tuesday, November 17th, the fifth anniversary of Bishop Bennett's consecration, the appreciation of the clergy and people of the city and Diocese of Duluth found expression in the following program: At 10:30 o'clock there was a celebration of the Holy Communion, Bishop Bennett being the celebrant. At one o'clock the clergy met with the bishop for luncheon at the Kitchi Gammi Club. At this time the clergy presented Bishop Bennett with an armchair, for his comfort on those rare occasions when he is able to spend an evening at his own fireside. In the evening a large number of Church people called at the Episcopal residence. A delightful feature of the evening was the presentation of a check to the Bishop from many admirers, including a goodly proportion of non-Churchmen.

# SERVICE FOR LIBERIAN MISSIONARIES

NEW YORK, N. Y.—The Rev. Robert E. Campbell, O.H.C., Bishop-elect of Liberia, and five other Liberian missionaries had a service in the chapel of the Church Missions House at noon in November 13th. The chapel was crowded with friends bidding farewell to the four who were sailing November 14th. Bishop Gailor was the celebrant, assisted by Father Campbell. The Rev. H. A. Donovan, on furlough from Cape Mount, read the Epistle. Miss Margaretta Ridgeley was present, returning to the House of Bethany, Cape Mount, where she has served for twenty years. In all that time Miss Ridgeley has never spent a Christmas away from Liberia, always arranging her furlough so that she need not leave her African girls alone at that season. Miss Lois Ford from Cape Mount was also present, and Miss Florence Knight from Massachusetts, a nurse, and Miss Maryland Nichols from New York, a kindergarten, both newly appointed.

# DETROIT CHURCH JUBILEES

DETROIT, MICH.—Detroit's churches, like other institutions, are growing old. On Sunday, November 15th, two of them celebrated their jubilees. One of them, formerly called St. Paul's, Greenfield, but now known as St. Paul's Memorial Church, was formed by a group of farmers in 1875, in an outlying district which, at that time, was ten miles from the old city. One of the earliest rectors of St. Paul's was the Rev. Stephen Wake-man Frisbie, for many years secretary of the diocesan Convention, and, at the time of his death, the oldest clergyman of the Diocese of Michigan. During Mr. Frisbie's rectorate two young people of the neighborhood, Miss Clara Louise Bryant and Mr. Henry Ford were married at the Bryant home, and later their son, Edsel, was christened in St. Paul's. Mrs. Ford's father, Melvin Bryant, and her maternal grandfather, William Bench, were among the founders of St. Paul's. The present rector of the church is the Rev. James Gillespie Widdifield, formerly Archdeacon of Detroit and the Southern Archdeaconry. The Church of Our Saviour is as far northeast of old Detroit as Greenfield is northwest and was founded in the same year as St. Paul's. The celebration of the jubilee at the Church of Our Saviour is associated with a drive to raise a memorial fund of \$15,000 to build a new rectory,

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# Under the Northern Cross Or, Parochial Memories

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Dr. Smith's "Memories" are delicious. In Newfoundland, in Labrador, in southern Maryland, in Baltimore, in Washington, he has seen and remembered with a keenness that some will wish to have been somewhat blunted. But his reminiscences are too good-natured to hurt. They are the continuing commentary upon men and events that have passed before the moving picture of Dr. Smith's life and ministry. If sometimes caustic, Dr. Smith never fails, in a single page, to be interesting; and the number of anecdotes that he is able to remember and to serve up in this readable form is past all expectations.

# The Recovery of Forgotten Empires

By SAMUEL A. B. MERCER, M.A., Ph.D., D.D., Professor of Semitic Languages and Egyptology in Trinity College, University of Toronto. With 34 illustrations. Price \$1.50. Postage about 8 cts. Published in Biblical and Oriental Series.

After publishing monographs in regard to several extinct lands and civilizations, Professor Mercer interestingly discusses the process by which Forgotten Empires are recovered, involving in his pages, "the Romance of these excavations." Now the excavations are made, the inscriptions deciphered, the civilizations reconstructed and coordinated, and why we have a living interest in the past—these are the topics of the several chapters. Notes on each of the 34 illustrations add further to the interest of the volume.

# St. Peter's Charter As Peter Read It

By the REV. T. H. PASSMORE, M.A. Cloth, \$3.40. Postage about 25 cts.

This is the most thorough demolition of the Roman teaching concerning Peter, perhaps, that has appeared in our generation, and one wonders how Roman controversialists will meet it. The book is divided into two parts: The Argument and The Corollary. Says the author:

"... At the base of the fair rotunda of the Papal claims there lurks a falsity, set vitally to the upbearing of the building, whose subduction—and all that is false is doomed to be rotted, expelled, or blasted out of its place in being—would cause the whole fabric to fall and be broken like the chaff of the summer threshing-floors.

"What is that fallacious substructure? It is not Blessed Peter. The trouble with the Papal pagoda is not that it is built upon Peter, who is the ordained foundation of the Kingdom of God, but that it is not. It is built upon a false Peter: a Peter who never was. It is built, not merely upon a perversion, but upon an inversion, of the function of St. Peter in the Apostolic Church, as devolved from the authority of Jesus Christ; discharged by St. Peter himself; and accredited to him in certain documents approved as the sole extant contemporary history, and venerated by the Church of Rome herself as the inspired annals of the nascent Church of God—and as the source of her own pretensions into the bargain.

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In this important pamphlet, which is an outcome of the recent "Conversations" at Malines, Lord Halifax deals with the Primacy of the Roman See, both from the historical point of view and in its practical bearing on the question of Reunion. His speech on this subject at the Anglo-Catholic Congress last July is printed as an Appendix.

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pay off the present mortgage, pay for repairs, decorations, and additions to the parish house, and to erect a new vestibule on the church building. The first rector of the church was the Rev. Paul Ziegler, a famous name in Detroit ecclesiastical history. The present rector is the Rev. Harry Midworth.

### ORGANIZATIONS EFFECTED

ALTOONA, PA.—A branch of the Girls' Friendly Society has recently been organized in St. Luke's Parish, Altoona, the Rev. R. Allen Hatch, rector. Up to the present ten working associates have been enrolled and admitted, and there are twelve or more honorary associates.

Mr. John Frizzel, of State College, visited St. Luke's, recently, for the purpose of stimulating interest in the Brotherhood of St. Andrew. That he was successful is evidenced by the fact that a chapter has been organized with nine members. The Brotherhood is not new at Altoona, as several years ago there used to be a very flourishing chapter there. From all indications the present chapter is likely to grow into one of the strongest in the Diocese.

### REQUEST FOR FOREIGN WORKER

BETHLEHEM, PA.—At the last meeting of the Bishop and Executive Council it was voted to request the Foreign Department of the National Council to send a woman worker for the Italian work at Wind Gap and West Bangor under the care of Father Capozzi. For many years no work was done among these Italians. Father Rocca, of blessed memory, started the work at Wind Gap and built a beautiful stone church. Father Capozzi extended the work to West Bangor, which is entirely an Italian community. The Roman Church paid no attention to this work until about five years ago. Then they offered to buy St. Joseph's Church, West Bangor, threatening to "put us out of business if we refused." Then they built a much handsomer church just about one block away from St. Joseph's but it still has the people. Last year the Roman Church did the same thing at Wind Gap, built a church about two blocks away from St. Mary's Church on the same street. They have put two nuns into the field who are constantly visiting Church people, but so far the lines are standing fast. But Father Capozzi must have a woman worker and therefore this request was made.

### NEWARK CHURCH CONSECRATED

NEWARK, N. J.—On Sunday, November 15th, the 35th anniversary of the complete organization of the parish of St. James', Newark, was marked by the consecration of its church building.

In April 1888 a meeting was held to consider the beginning of work in this part of the city, services were held in temporary quarters under the charge of the Rev. Cyrus B. Durand, and, two years later, the parish had been duly authorized and organized, and a site purchased for the building of the church.

Upon the death of Mr. Durand in 1904, the Rev. T. Percival Bate became rector, serving until his death in 1920. The Rev. Percy T. Olton who followed, succeeds to a fine church property and a debt of \$12,600. This debt has been fully met and, thanks to the earnest work of the rector and the parishioners' generous response,

an additional \$3,000 has been contributed to make the beginning of a permanent endowment of the parish. Of this amount, 1,000 is a memorial by his son to Mr. Oscar B. Mockridge one of the charter members of the parish.

## PRAYER BOOK REVISION

The greater part of the work of Prayer Book Revision has now been completed, and the ratified changes are authorized for use. No new Prayer Book (complete) will be published until the entire work is finished, which will be not earlier than 1929; but sectional portions of the Prayer Book, containing the revised services, are being published by order of General Convention. The principal of these are the following:

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ALBANY YOUNG  
PEOPLE'S FELLOWSHIP

ALBANY, N. Y.—The Young People's Fellowship of the Diocese of Albany held its annual convention November 14th and 15th at St. Ann's Church, Amsterdam. The convention began with a dinner, at which one hundred and fifty delegates, representing the various parishes of the Diocese, were present. Bishop Oldham was the principal speaker; and there were addresses also by Mr. William E. Leidt, of the Educational Division of the Department of Missions, and by the Rev. George F. Bambach, rector of St. George's Church, Schenectady. The Rev. Dr. E. T. Carroll, rector of St. Ann's, welcomed the gathering. Following the dinner, there was a social in the parish house.

Bishop Oldham gave a brief meditation at the corporate communion, Sunday morning, and preached the sermon at the congregational service at a later hour, directing it largely to the Young People's Fellowship. The Bishop drew a vivid picture of the recent General Convention and explained the significance of the Church's mission and of the Convention's action to promote it. A final business session of the convention was held in St. Ann's parish house in the afternoon.

BROTHERHOOD OF  
ST. ANDREW ACTIVITIES

PHILADELPHIA, PA.—The Brotherhood of St. Andrew will cooperate next year in the management of Camp Nichols, in California, near San Francisco. This has been a diocesan camp, and next year will be conducted as a leadership training camp for older boys, using the Brotherhood Camp Conference curriculum. Walter Macpherson, Brotherhood Field Secretary, will be Camp Director.

As a memorial to Dr. Register, a former rector, St. Paul's Church, Buffalo, will donate to the Brotherhood of St. Andrew, a new building at Camp Carleton, near Salamanca, N. Y. Plans have been approved by the Art Jury of the State of New York, and bids for the erection of the building are being received.

Register Lodge, as the new building will be called, is to complete the Camp Carleton equipment. It will be a two-story club house, with club and conference rooms, living quarters for the staff, and two great open fireplaces.

With the completion of this building, Camp Carleton is ideally fitted for its intended purpose, and should be filled to capacity this year. Dates of the Conferences to be held there will be announced in the near future.

Former chaplains of Camp Bonsall, the Brotherhood of St. Andrew Camp in the Diocese of Pennsylvania, have formed an advisory organization, to assist in the development of the camp. The Rev. Stanley West, rector of Calvary Church, Conshohocken, and Dean of the Convocation of Norristown, the Rev. H. S. Paynter, rector of St. James' Church, Bristol, Pa., and the Rev. Stanley V. Wilcox, rector of St. Paul's Memorial Church, Philadelphia, are responsible for the organization, and are arranging for correspondence and conference with other former chaplains and conference leaders.

The object is to make Camp Bonsall more useful to the Church in Pennsylvania and adjacent dioceses, to develop new uses for the camp site, and to assist in capitalizing the results of the Brotherhood camps, both for older and younger boys.

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### WEEK-DAY RELIGIOUS EDUCATION

SAULT STE. MARIE, MICH.—Weekday religious education in coöperation with the public schools will become effective in Sault Ste. Marie, on January 1, 1926, with practically all of the churches co-operating. By action of the school board the children will be excused from public school one hour a week and go to their respective churches for religious instruction.

It is planned to begin with the third, fourth, fifth, and sixth grades of the public school and gradually to extend the plan to all the grades.

The rector of St. James' Church, the Rev. R. F. McDowell, has been working on this program for about a year. The diocesan director of religious education, the Rev. H. L. Lawrence, has helped to organize all the churches for this work.

Although the Roman Catholics have their own parochial schools, the first one being established in the Sault as early as 1688 by French Jesuits, they are actively coöperating with the other Churches. The other coöperating Churches, in addition to St. James', are the Presbyterian, the Lutheran, the Methodist, the Baptist, the Christian Science, and the Free Methodist.

### INTEREST IN AMERICAN LEGION

PORTLAND, ME.—St. Luke's Cathedral, Portland, has become very closely allied to the work of the American Legion in the State of Maine. The Very Rev. Edmund R. Laine, Jr., the dean, was elected, at the recent Convention of the Legion, to be the state chaplain for the coming year. Both of the Legion Posts of Portland have Cathedral clergymen for their chaplains. The Harold T. Andrews Post recently elected the Rev. Lauriston Castleman, the pastor of the young people in the Cathedral Parish, as its chaplain, while Dean Laine enters upon his fourth term as chaplain of the Ralph D. Caldwell Post.

On Armistice Day, St. Luke's Cathedral was designated as the place for the official memorial service of not only the American Legion but also the United States troops on duty at the Portland harbor fortifications. These relations with the ex-service men have had real effect in bringing many of them into the Church. Upon a recent Sunday a number of them were baptized and will soon be confirmed.

### MARYLAND GIRLS' FRIENDLY SOCIETY

BALTIMORE, MD.—The semi-annual meeting of the Diocesan Council of the Girls' Friendly Society of the Diocese of Maryland was held on November 17th. Election of officers and others to the Council resulted as follows:

President, Miss Julia J. Cunningham; First Vice President, Miss Minnie E. Ashcom; Second Vice President, Mrs. Jason Fisher; Third Vice President, Mrs. Charles J. B. Swindell; Fourth Vice President, Mrs. J. Morrison Harris; Fifth Vice President, Mrs. Charles M. Shriver; Secretary, Miss Virginia Lee Reese; and Treasurer, Miss Harriet W. Staples.

Mrs. Charles B. Penrose, and Miss Elizabeth Lowndes, were elected members of the Executive Committee. Mrs. Henry Duffy, Miss Elizabeth Williamson, Miss Emma Kettle, Mrs. Alexandra K. Anderson, Miss M. E. Christian, and Miss Eleonora Warfield were elected members-at-large of the Diocesan Council, and Mrs. Albert Sioussat was elected life member.

Memorials were read for those who had died within the year and a special Memorial was read for Mrs. A. Morris Tyson, formerly Laura Lee Packard, who had been, for many years Vice President of the G.F.S.A., in the Province of Washington and President of the Diocese of Maryland.

Eight new Branches within the year were reported and the largest number in the history of the Society are now in active operation.

### GEORGIA WOMAN'S AUXILIARY

SAVANNAH, GA.—Reports of the Triennial of the Woman's Auxiliary in New Orleans have been made in the Diocese of Georgia in Augusta and Savannah by returned delegates. On Augusta, Miss Margaret Weed, Provincial Representative on the Executive Board, addressed a meeting of members of four parishes, stressing particularly the spiritual side, and, at a later inter-parochial meeting, Mrs. J. A. Schaad reported on the General Convention. In Savannah, an inter-parochial meeting was held in the interest of woman's work in the Church, at which Mrs. W. N. Pratt, diocesan president, spoke on the United Thank Offering. Mrs. W. L. Wilson told of the General Convention, Mrs. F. B. Screven, of the Corporate Gift, Mrs. T. P. Waring, of the conferences, etc., of the Department of Religious Education, Mrs. David Cady Wright, of the social side, and Miss Edith Johnston, executive secretary of the Field Department, told of the Woman's Auxiliary as an impressive and an official body at the Convention, and that its mission to the parish should be the same.

Miss Emma Twiggs, executive secretary of the department of religious education, spent ten days in St. Paul's Parish, Albany, giving instruction in teacher-training with a view to having some of the Church school teachers take the examinations for

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The publishers regret that the volume containing the full revised text of these services—THE REVISION OF THE BOOK OF COMMON PRAYER—cannot be ready for the Bishops to use at that time; but the alterations will be found in THE PROPOSED REVISION, 1922, pages 148-154, all of which have been ratified and are authorized for use.

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the National Accredited Teacher Association. She also visited Grace Church, Waycross, and the parishes in Augusta, and in Savannah with Miss Annie Morton Stout, field secretary of the Province of Sewanee, who taught courses in Christian Nurture and held grade and department conferences.

MAINE WOMAN'S AUXILIARY

OLD TOWN, ME.—A quarterly conference of the Woman's Auxiliary of the Diocese of Maine was held in St. James' Church, Old Town, November 2d and 3d. All of the delegates from the Diocese to the Triennial in New Orleans were present and made a report, as did also the Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, and the Rev. Stuart Purves, D.D., of Augusta. The conference was very well attended.

A PERPETUAL CHRISTMAS GIFT

BETHLEHEM, PA.—A good woman who had the happy custom of sending \$25 each Christmas to the Church Home for Children at Jonestown to buy gifts for them, sent \$500 to the Incorporated Trustees with the request that the interest be sent each year to the house father in time to get each child some gift to help to brighten the Christmas Day.

ORLANDO CATHEDRAL  
ALMOST COMPLETED

ORLANDO, FLA.—The new St. Luke's Cathedral, Orlando, will be completed early in the new year. The new Cathedral will be a dignified and beautiful place of worship which can be increased in size and beauty as the growth demands and the means make it possible.

The Very Rev. C. S. Long, Dean, states that, because of the entire inadequacy of the present building to provide for the increasing number of those who wish to attend services, worship will be held in the new building as soon as conditions make it possible. The immediate needs require a seating capacity of at least 700 and this will be provided for on the completion of the first construction.

The architects, Frohman, Robb, and Little, of Boston, Mass., have endeavored to adapt certain of the qualities of English Gothic architecture to the environment and climate of Florida, with a resulting architectural style which is rather akin to the Spanish Gothic. The new Cathedral will have that eminently noble and Christian type of beauty to be found in good Gothic and will also be perfectly adapted to the environment and climate.

CLERGYMEN'S RETIRING  
FUND SOCIETY

NEW YORK, N. Y.—The annual meeting of the Clergymen's Retiring Fund Society was held on November 13th, at the Church Missions House, 281 Fourth Avenue, New York City. The Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, was elected president to fill the vacancy caused by the death of Bishop Burgess, of Long Island, and other vacancies in the list of trustees were filled by the election of the Rev. Arthur R. Gray, D.D., Dr. John W. Wood, and Mr. Augustus W. Kelley.

The annual report of the trustees showed a most satisfactory condition of the trust funds of the Society. The usual twenty-five per cent annuity was declared for immediate payment. The Society has

503 members, of whom 300 are annuitants, and among whom nearly \$28,000 was divided on the basis of the payments made during active membership. This annuity has proved in years past a great help to many members, as is evidenced in the letters of acknowledgment received each year, and its continuance in years to come is assured by expert actuarial calculation.

DEATH OF  
DR. ABRAHAM YOHANNAN

NEW YORK, N. Y.—The Rev. Abraham Yohannan, Ph.D., of St. Bartholomew's Church and Columbia University, died Monday, November 9th, at Flower Memorial Hospital, New York.

Dr. Yohannan was born in Urmia, Persia, of Nestorian parentage. After receiving the degree of Bachelor of Arts in Urmia College, he became a professor in that institution, which post he held until 1886. Coming to the United States, he studied at the General Theological Seminary and Columbia University, receiving the degree of Master of Arts from the latter in 1892, and the degree of Ph.D., in 1902. He was ordained deacon in 1890 and priest in 1891, by Bishop Potter. Dr. Yohannan did considerable literary work in both Syriac and English.

He was one of the revisers of the Syriac version of the Scriptures, and was the author of a *Modern Syriac and English Dictionary*, and many lesser works, including a collection of addresses delivered at Columbia University. Dr. Yohannan was for many years on the staff of St. Bartholomew's Church.

The body lay in state in the mortuary chapel of St. Bartholomew's until the funeral on Thursday morning at eleven o'clock. The Rev. Isaac Yohannan, of Yonkers, is a son of the late Dr. Yohannan.

DEATH OF REV. ROBERT WEEKS

BROOKLYN, L. I.—The Rev. Robert Weeks, a retired priest of the Diocese of Long Island, and some time Archdeacon of Suffolk, died in New York City November 14th, aged eighty seven years.

The Rev. Mr. Weeks was a graduate of Williams College and the General Theological Seminary. He was made deacon in 1862 by Bishop Horatio Potter, and priest in 1863 by Bishop Eastburn. His service to the Church was at St. John's Church, North Adams, Mass., St. Luke's Church, Catskill, N. Y., and Holy Trinity Church, Greenport, and Grace Church, Riverhead, Long Island. He was rector emeritus of the two last named parishes.

The funeral was held at Holy Rood Church, New York, the rector, the Rev. Dr. Carstensen, officiating.

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## DEATH OF REV. F. H. PICKWORTH

MT. PLEASANT, IOWA—The Rev. Felix H. Pickworth, rector of St. Michael's Church, died in the Memorial Hospital, Mt. Pleasant, November 20th in the midst of the people whom he had long and lovingly served. The Rev. Mr. Pickworth was born in England in 1854. After some years of business in his native land, he came to the United States in 1896, in which year he was ordained to the diaconate by Bishop Perry and to the priesthood the next by Bishop Alexander Burgess.

His entire ministry was in Iowa and was most largely devoted to missionary work of the Diocese. Among other charges he was priest in charge of St. Mark's Church, Anamosa, from 1900 to 1908, and chaplain of the Iowa State Reformatory from 1901 to 1915. He became rector of St. Michael's, Mt. Pleasant, in 1916. During his residence in the Diocese he was secretary of the Diocese for many years, Rural Dean, Deputy to the General Convention, Secretary to the Pension Fund, and Chairman of the Social Service Commission, to the duties of all of which he gave himself carefully and painstakingly.

## NEWS IN BRIEF

BETHLEHEM—Grace Church rectory, Honesdale, has been thoroughly repaired and some convenient changes have been made before the new rector, the Rev. W. Frank Allen and his family occupied it. It is now one of the most beautiful and convenient rectories in the whole Diocese.—Mr. Harry E. Hook, who for fifteen years has served faithfully as the treasurer for the Church Home for Orphan Children, resigned his office because of his removal from the Diocese to Ohio. The Diocese owes him a large debt of gratitude and will miss him sadly. The Woman's Auxiliary will also miss Mrs. Hook, who was one of the two Diocesan vice-presidents.—The Rev. Harry J. Fenwick, rector of Christ Church, Forest City, lately underwent an operation for appendicitis in the hospital at Carbondale. He is speedily recovering, and will soon be able to resume his work.

FLORIDA—The Episcopal Girls' Unit at the State College for Women, which is located at Tallahassee, has formed a student choir for supplying the music at the early Celebration at St. John's Church.—The vestry of Holy Trinity Church, Gainesville, has resolved to pay in full the 1925 parish quota for diocesan and general missions. If the offering on the red side of the envelope is not sufficient, the necessary amount will be taken from the parish treasury.—The Department of Stewardship and Service of the Executive Council of the Diocese is holding meetings in the parishes and missions in the interest of the Every-member Canvass to raise the diocesan budget of \$19,500 and the general Church budget for Florida of \$18,000. Each meeting is addressed by a visiting clergyman and a layman. Bishop Juhan is leaving no stone unturned that the Diocese of Florida may do its full share of the Church's work.

HARRISBURG—On Sunday, November 8th, St. Paul's Parish, Lock Haven, Pa., celebrated the seventieth anniversary of the founding of the parish, and also the thirtieth anniversary of the present rector, the Rev. Lewis Nichols. At the same time a stained glass window in memory of one of the founders of the parish, Vestryman Quiggle, was dedicated by Bishop Darlington. The window is a gift of Colonel H. W. Shoemaker, a great-grandson of the late Mr. Quiggle. On Saturday evening a reception was held in the parish house, at which Bishop Darlington was a guest of honor.—On Tuesday and Wednesday, November 11th and 12th, Mr. Alfred Newbery, of the National Council, was the guest of honor at two banquets, one held in Harrisburg, and the other in Williamsport. More than a hundred men were present at both banquets, and listened to Mr. Newbery while he urged the necessity of whole-hearted and enthusiastic support for the work which is being carried on under the auspices of the National Council of the Church.—In the building of a rectory at Berwick, the desire and hopes of many years have been realized. Located on Market Street, on the same side and not far from the church, its architecture and general appearance is in keeping with the residences on that thoroughfare. The lot was given by Harry P. Field, one of the vestrymen, and the building has been made possible by the gifts and pledges of a devoted congregation.

LONG ISLAND—The Rev. Henry E. Payne, for thirteen years priest in charge and rector of the Church of the Epiphany, Brooklyn, is quite ill, and has resigned the parish; intending to take a long rest in the South.—The Church Charity Foundation of the Diocese has received from the estate of Caroline Seymour the sum of \$197.25 for the Hospital Building Fund, and from the estate of Mary G. E. Aldrich the sum of \$5,000 to endow the Cathedral of the Incarnation bed in St. John's Hospital.—The seventy-fifth anniversary of the founding of the Church of the Messiah, Greene and Clermont Ave., Brooklyn, will be observed November 29th and during the week following.

MILWAUKEE—The congregation of St. Matthew's Church, Kenosha, has resumed the use of its church, which has been redecorated during the summer. A new organ and a number of other memorials were dedicated by the Rt. Rev. Dr. Webb, Bishop of the Diocese.

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## *What Is Your Verdict?*

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